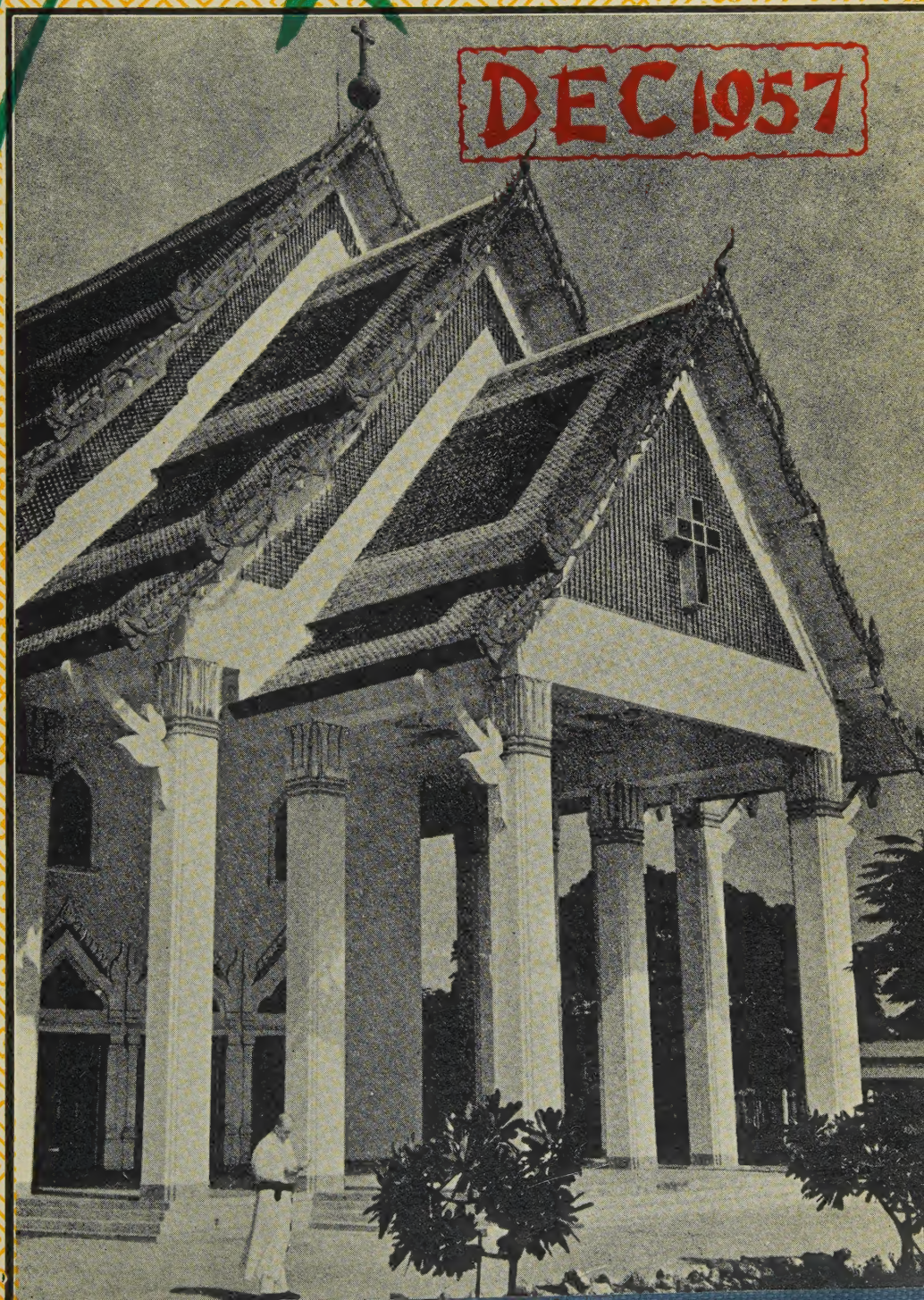
MISSION BULLETIN

DEC 1957



陳教學號

MISSION BULLETIN

COPYRIGHT 1957 BY MISSION BULLETIN

傳 教 學 誌

Vol. IX **December, 1957.** **No. 10**

CONTENTS

EDITORIAL SECTION **Page**

Catholic Action in Asia 649

ARTICLES

Missionary Activity and International Oraganizations ..... *by Rev. Maurice Queguiner* ... 651

Learning the Liturgy by Doing ..... *by Rev. Joseph Kellner* ... 654

Cult of the Cargo ..... *by Rev. Odorico M. Zodio* ... 657

Philippine Education in Transition ..... *by Rev. Richard Arens* ... 660

Liturgical Adaption of Indigenous Music ... *by Rev. Paul Brunner* ... 668

PICTURE STORY

The Cross Among Temples ..... *by Rev. John T. Boucher* ... 670

COMMUNIST POLICY 678

NOTES AND INFORMATION 684

PRESS REVIEW 689

NEWSBRIEFS 693

BOOK REVIEWS 701

MISSION CHRONICLE 703

GENENAL INDEX OF MATERIAL 1957 714

COVER: A missioner recites his breiaryv in front of his beautiful Siamese-styled Church in Bangkok. (cf. Picture Story p. 670.)

The "Mission Bulletin" is published ten months a year by a Committee of Catholic Missioners and edited by Rev. Morgan J. Vittengl, M.M. No issues appear for July and August.

The subscription price for Hongkong and China is HK$20.00; for foreign countries, as indicated on the back-cover. In countries with currency restrictions priests may subscribe by honoring five "Intentions" which will be assigned direct from the Editor

Manuscripts for publication should be typewritten, double spaced and written on one side of the paper only, if possible. The Editor reserves the right to shorten, revise or translate the articles. Manuscripts will be returned to the author if so requested.

Address all communications to:

MISSION BULLETIN
106A Kwok Man House, 8A Des Voeux Road, C.
Hong Kong, Asia

CUM APPROBATIONE ECCLESIASTICA

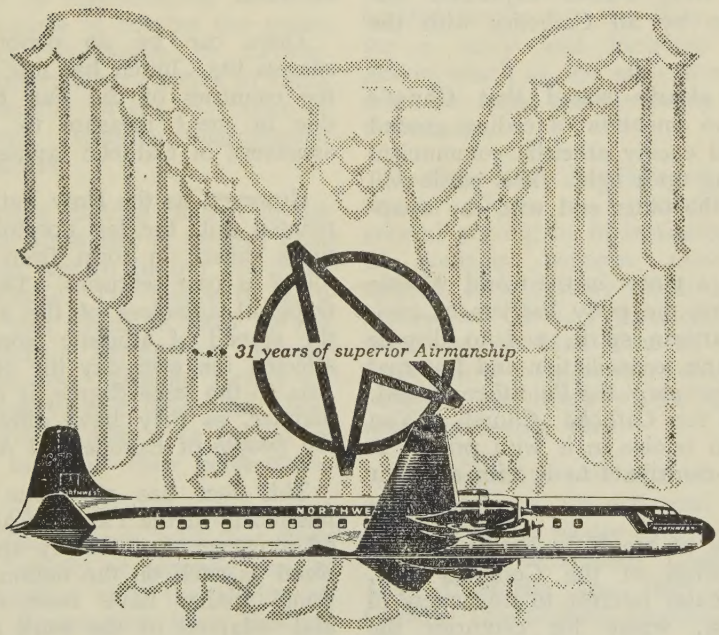
NORTHWEST *Orient* AIRLINES

PROUDLY ANNOUNCES

DC-7C FLIGHTS

ACROSS THE PACIFIC

THE IMPERIAL SERVICE



NORTHWEST *Orient* AIRLINES

Catholic Action In Asia

THE Second World Congress for the Lay Apostolate recently held in Rome saw 2,000 participants, Hierarchy, clergy, religious and laity, from ninety-one countries working toward a practical program based on the theme: *The laity in the crisis of the modern world.*

Today, as never before in the long history of the Catholic Church, the duties and responsibilities of every Catholic in the apostolate of the Church are finally assuming the importance and dignity that Christ intended when He gave the command, "Going therefore, teach all nations."

Now, nineteen centuries later, the Vicar of Christ on earth, Our Holy Father, Pope Pius XII has reiterated this command of Christ in his admonition to the participants of the World Congress for the Lay Apostolate. The Holy Father expressed this call to action by all Catholics with the words:

"Let it be clearly stated that Christ's Church has no intention of ceding ground to its declared enemy atheistic communism without putting up a fight. This battle will be fought to the bitter end with the weapons of Christ.

"If there is a power in the world capable of overthrowing the petty barriers of prejudice and partisan spirit, and to dispose souls for a frank reconciliation and fraternal union among people," the Pontiff continued, "it is indeed the Catholic Church. You (the laity) can rejoice in it with pride. It is for you to contribute to it with all your strength."

These words of the Holy Father as well as the proceedings of the Congress itself, were of particular interest to missioners in the Far East, where for centuries the Catholic layman has played an important role bringing the gift of Faith to their fellowman. From the time of Saint Francis Xavier, laymen have faithfully and even courageously served at the side of the missioner, as teachers, advisers, propagandists, guides, and in times of loneliness as welcome companions.

Korean Catholics point with pride to the fact that the faith was introduced into their country from Peking by Korean laymen, diplomats and scholars, who happened to read Chinese Catholic books.

In practically every Asian country the system of catechists, (native teachers of Christian doctrine) opened up vast possibilities of instructing and baptizing literally thousands of people by a single missioner, who if he had to depend on his own imperfect knowledge of the language and culture of the country in which he worked, would probably have been limited to a mere handful of converts after a lifetime of work.

There can be no doubt that whatever success the Church has met in evangelizing the countries of the Far East, has been due in great measure to the work and assistance of Catholic laymen.

However, as the Holy Father himself has pointed out, the lay apostolate in modern times differs in form from the lay apostolate in past centuries. The modern technological advances of the atomic age and the spread of atheistic communism have affected the everyday life of the people of Asia to the same degree, if not in the same manner, as they have affected the life of the people of Europe and America.

This fact has not gone unnoticed by missioners in the Far East and the organized movements of the lay apostolate, recognized as such on the national and international plane, have been readily adopted and adapted to the work of the Church. Furthermore, local developments of the lay Apostolate such as the successful Good Shepherd movement of Japan and the

Barangay of the Philippines give evidence of the continued vision and initiative that has kept the Church in Asia in the forefront in promoting Catholic Action.

Thus we read a report from Japan to the effect that 70 per cent of Japan's converts have been brought into the Church by lay persons. In Malaya a government sponsored planned-parenthood program which depended on hospital assistance received a setback when the strong Catholic Nurses Guild protested and refused to allow its members to participate.

On the island of Formosa, a priest in a large parish boasts of the fact that most of his more than 200 converts of last year were contacted and instructed by members of the Legion of Mary.

Through the Rosary Units of the Barangay, missioners in the Philippines have met with great success in instructing Catholics, ignorant of the teachings of their religion, winning men back to the practice of their faith, and in combating the local Aglipayan heresy.

The Young Christian Workers, St. Luke's Guild, the Catholic Press and Pax Romana are instrumental in disseminating Catholic thought and principle to combat the growing infiltration of communism in Ceylon; while Catholic Information Centers in India have been responsible for the conversion of bankers, lawyers, students, businessmen and political leaders.

Perhaps the most glorious chapter in the history of the lay apostolate in the Far East is presently being written behind the bamboo curtain in China. The Legion of Mary was introduced into China in 1946 by the Papal Internuncio, Archbishop Riberi. Almost overnight new praesidia sprang up all over the country, and when the Communists took over in 1949, the Legion of Mary bore the brunt of their persecution.

The majority of the Catholic missionaries thrown out of China were told that their expulsion was wholly or partially due to their close association with the Legion of Mary. Chinese Communists have described it as: a subversive, military, secret, counter-revolutionary organization plotting to overthrow the Government.

Yet by their indomitable faith and courage, regular visitations, and public prayer meetings, the members have helped keep the faith alive and active in different parts of China. Only recently the Chinese Communist press scathingly denounced a Catholic member of parliament who publicly defended the work of the Legion of Mary and demanded the immediate release of the Catholic Bishop of Shanghai, imprisoned in 1955.

Another prominent Chinese Catholic layman is quoted by the Communist press as publicly stating: "We fear no violence; the more oppressed we are, the stronger we become."

These examples of energetic and courageous work on the part of lay apostles in the Far East can be multiplied many times over. A discussion among missioners on new and more effective ways to propagate the Faith automatically includes a prominent role for laymen.

Missioners in the Far East are agreed that centuries of experience have clearly demonstrated that a successful and fruitful ministry requires a strong lay apostolate. The way to this strength lies in a wholehearted response to the Holy Father's plea for a unity and harmony in Catholic Action which at the same time would preserve the name and autonomy of individual movements.

As there must be a unity in directing our several efforts to a common end, the general pooling of information and increased contacts between movements, and nations, so admirably initiated by the Congresses for the Lay Apostolate, are necessary. At the same time as cultures vary from one country to another, the means to influence and work within these cultures must necessarily vary.

Thus missioners of Asia who by tradition and experience are dedicated exponents of Catholic action pledge complete cooperation with the International Congresses of the Lay Apostolate and the Conference of Catholic International Organizations as they proceed to gather data and to circulate their findings on the best way to implement the Holy Father's wish.

Some observations concerning the work of the missioner as related to international technical assistance programs —

Missionary Activity and International Organizations

— By Rev. Maurice Queguiner —

AFTER the last war, the various specialized institutions of the United Nations planned a certain number of projects on a world-wide scale, which are now in the process of being realized.

Thus UNESCO founded international centers of education for underdeveloped countries. These Centers are preparing specialists, who in turn will train professors, teachers and social assistants. In this way they intend to give every inhabitant of those countries a minimum of necessary knowledge to help them profit by the advantages offered by actual economic and technical progress.

Since 1946 the first of these training centers has been operating in Patzcuaro, Mexico. In 1952, the second was opened in Sirs-el-Layan, in the vicinity of Cairo. Other national centers have also been planned. We may mention that the ordinary budget of UNESCO is about 10 billion dollars a year. To help finance the technical assistance programs of the United Nations, in 1954 sixty-four countries, among them Vatican City, have promised 23,750,000 dollars.

MISSION PROGRAMS AID GREATER NUMBERS

The World Health Organization and UNICEF have conducted inquiries about health conditions of the people, and are able to help more people and more efficiently. Already more than 3 million sick people have been cared for in nine countries. In other places, huge quantities of milk-powder have been distributed for babies.

The figures often cited in connection with these matters are impressive. But they should not make us forget that in the missions dependent upon Propaganda Fide, 58,528,135 sick people have been cared for in 2,841 dispensaries and 1,103 hospitals in the course of a single year. During the same period, 45,453 lepers have been hospitalized and cared for in 222 leper hospitals.

In addition to this 4,023,192 children were taught in elementary (primary) schools of the missions, 618,017 took complementary courses, and 308,913 were enrolled in secondary schools. Industrial and household schools had 51,578 pupils, and the teacher training schools prepared 32,343 future teachers.

Who then could claim that the civilization work of the Church has been eliminated by that of international lay organizations?

Missionary activity theoretically comprises two distinct types of activities. The first is the apostolate, properly so-called i.e. the preaching of the word of God, the instruction of catechumens, the ministry for the newly converted and the old faithful. To this work are directly attached certain other works, as the founding of seminaries, the construction of churches and chapels and the ecclesiastical organization of territories.

The second type of activity includes schools, social centers, hospitals, educational, cultural, social and economic works. All these activities are of absolute necessity for the education of Catholics, and their participation in the rapidly developing political, social and economic life of the countries in which they live.

The first mentioned activities will, of course, be necessary for a long time to come. On the other hand, among the activities of the latter group, those directly concerned with the Catholic training of the communities, like schools, need to be developed further.

As for the vast scope of cultural, social and economic activities, is missionary activity in these fields condemned to disappear soon because of the intervention of the international organization? In other words, will this international technical assistance take the place of the private initiative of the Catholics, rendering these last useless?

To this question, we may answer with a categorical "no". It is not possible to discuss this immense and complicated problem completely in this article, but we may prove our denial by a certain number of facts.

MISSIONARY ACTIVITIES WILL ALWAYS BE INDISPENSABLE

The problem in question is to better the living standard of two-thirds of mankind, through education, health, culture, workmanship and agriculture. This is the most gigantic collective enterprise which has ever been undertaken to this day.

Now, the international organizations are inter-governmental and official. They act solely by the intermediary of countries or at least with their consent. Most of the plans are elaborated by the national ministries, by government employees of the country in question, or by experts sent by the international organizations, or by both together. The result is that the work done, for almost every item, is inscribed within the frame of national or regional plans.

Those plans coincide very rarely and only accidentally with the actual needs of the Catholic communities or of the district where the missionaries are working. And it may happen not only that they become a rivalry but also that they become hostile or at least opposed to the missionary work. Hence the necessity of specific Catholic works.

THE LIMITS OF TECHNICAL ASSISTANCE

On the other hand, a superficial examination is enough to reveal that the effort of the technical assistance, notwithstanding its extensiveness, is far from being in proportion with the aim to be reached, which is the raising of the standard of living of underdeveloped peoples.

Various reasons bring about this state of affairs:

a) Capital is too small. The technical assistance of the United Nations since it is accorded on the basis of the ordinary program of the specialized institutions, is very limited.

b) Population is constantly increasing, and the rate of increase prevents an effective betterment of the standard of living.

c) The investments of the favored nations are generally directed towards goods of consumption, and even when they are for machinery, they remain in the countries from which the aid came. Very little capital is directed to the betterment of basic economic works (transport, energy, etc.), which are essential.

d) It is not actually certain that the governments of the mission countries will be able to support the educational and social works maintained at present by private institutions, especially by the Church. In fact, those countries lack not only the money, but also the necessary personnel, and it will be serveral decades before they will be able to undertake enterprises like those sponsored by the American and European governments. Consequently the role of the missionary is important and increasingly broad.

With regard to the international organizations acting on behalf of their respective governments, it is evident that the missions have to fill the role of collaborator.

It is possible that in certain countries the local authorities may refuse the help of the missionaries. But these are exceptions, and generally speaking the governments and the international organizations gladly accept their coöperation.

This is especially the case concerning the personnel. In fact, the missions have professors, male and female nurses, and also social workers who can be used for the execution of projects of technical assistance. The missionaries are also in the position to find candidates who could be trained in the specialized schools with regard to certain specific functions in close relation with the governmental or international plans: elementary education, agriculture or technical development. It should also be remembered that missionaries, who have lived ten or twenty years in close contact with the inhabitants of those countries, know the conditions and the needs of the people in that country better than the experts who visit there, at most, only a few months and have contacts with only a small fraction of the population. Very often they are almost exclusively in contact with certain groups more or less detached from the masses.

The great training Centers and the large hospitals of the international organizations will not have for many years to come (and this is important) the facilities to meet the needs of the population in the same measure as the missions. The missioners are conducting schools, staffing dispensaries and directing workshops not only in the cities but also in villages and camps of proverty-stricken refugee.

Many years will pass before the technical assistance will be able to cope with the influence, educational and civilizing for example, of the 3,900 religious and the 17,500 Sisters who sacrifice themselves in should have with regard to these international organizations, have yet to prove that they will show the same self-denial as the personnel of the missions.

COOPERATION IS NECESSARY

It is necessary, then, that the missionaries of all countries, or at least the authorities whom they represent, make contact with the responsible officers, in charge of elaborating these plans and putting them into execution. I would like to emphasize that the initiative should be taken by the missioners, and that they should not wait for others to come and ask them.

The only attitude which the missions should have with regard to those international organizations is the following: to show the presence of Catholicism not by opposition, but by trying to have qualified persons ready to collaborate with their organizations.

Catholics and International Life

Catholics, in the first place, are extraordinarily well equipped to collaborate in the creation of a climate without which a common action on the international plane can have neither substance nor prosperous growth. We mean an atmosphere of mutual understanding, the basic elements of which may be described in terms of mutual respect, or two-way loyalty, which impels people sincerely to accord to others the same rights they claim for themselves; and of a kindly disposition toward the members of other nations, as toward their brothers and sisters.

The Catholics of the whole world should be precisely the people to live always in this atmosphere (of mutual understanding). They are themselves united in the full richness of their Faith — and therefore in what is for man his noblest, most intimate, most controlling interest — no less than in the spreading of that Faith to social and cultural life. Catholics are likewise trained from their childhood to look upon all men, of whatever zone or nation or color, as creatures and images of God, as redeemed by Christ and called to an eternal destiny; to pray for them and to love them. There is no other group of human beings so favorably predisposed, in breadth and in depth, for international understanding.

— *POPE PIUS XII*

A member of the Institute for Mission Apologetics outlines a practical method to give converts a better understanding of the Mass —

Learning The Liturgy By Doing

— By Rev. Joseph Kellner —

A problem that often comes up for discussion among missioners is the question of how to foster among converts a proper appreciation of and greater participation in the sacrifice of the Mass. Perhaps the following thoughts and suggestions may be of some assistance to missioners who are trying to solve this problem.

The Mass for the average Catholic is a sealed book. His knowledge of it is practically restricted to the few lines in the Catechism about the Mass, which tell him almost nothing of the meaning of the words he hears and the rites he sees at Mass. He feels like one who comes in the middle of the performance of a play or movie and cannot pick up the thread of the story.

Good Catholics may go faithfully to Mass every Sunday, but lack of understanding is a great obstacle to a just esteem of the Holy Sacrifice. Moreover, this lack of understanding misleads a fair number of Catholics to neglect their duty of Sunday worship. This is a serious problem. How did it arise? Was this also a problem for the Church in former times?

MASS BETTER UNDERSTOOD IN EARLY CHURCH

In the early Church this problem did not exist. The faithful understood the Mass so well that their religious knowledge and life, their enthusiasm and community spirit were sustained almost exclusively by the celebration of the Mass. They attended Sunday Mass most regularly without any express precept to do so.

The Mass then, of course, was in some ways more appealing, the rites simpler, and the whole community cooperated actively in various ways. The language was still understandable. "I *celebrated* the Lord's Mysteries" said the martyrs of Abitinae who died for the faith in 304 at Carthage, even though they were only laymen. We would have said: "We *attended* Mass." They considered themselves not as merely spectators but co-operators.

In the course of time the liturgy of the Mass became richer, the rites more solemn, the chants more intricate, especially where a choir of well-trained singers took charge. Little by little the faithful in the nave of the church became mute and inactive spectators. Moreover, people newly converted spoke their own languages, different from the Latin of the Mediterranean basin. The liturgy of the Mass became for many of the faithful a splendid but unintelligible mystery.

A PRACTICAL SOLUTION

Today, also, the Mass is an unintelligible mystery wherever the language of the people is not close enough to Latin for them to understand. Modern Catholics are perhaps more sensible to this disadvantage than Catholics of the past few centuries. We wish to enjoy the Mass, we wish to love the renewal of Christ's sacrifice of Calvary. But how can we love what we don't understand!

There *is* a practical approach to an interior understanding of the Mass and the Popes of the last fifty years have encouraged us to proceed along this way. It is nothing else than to renew what the faithful once had: active participation. Both High Mass and Low Mass offer opportunities for active participation and a better understanding of what the Mass means. Isn't the need for a high esteem and profound understanding of the Mass very urgent, particularly in the Missions?

The *High Mass,* sung in Gregorian by the community is the form most highly recommended by the Church and is amazingly close to the monumental grandeur and noble simplicity of the patristic times. It deserves all the praise and recommendation which St. Pius X, Benedict XV, Pius XI and Pius XII bestowed upon it. If not all the Gregorian melodies are easy enough to be sung by a congregation, there are still many chants in the *Kyriale Romanum* which are popular and, as music, excellent. Therefore wherever the sacred language prescribed in High Mass for all sung texts is understood by the faithful, such a Mass sung by the community is the unsurpassed model form of worship.

THE COMMUNITY MASS

In many countries moreover — we cannot deny it — the liturgical idiom is an insuperable hindrance to real understanding of the liturgy. The use of parallel translations in exceptional cases is tolerable, but except for a short time, scarcely satisfactory. No one would attend a Shaksperian play again and again, unless he knew English. A Community High Mass not understood runs the risk of blocking real devotion and internal participation through external "technique" and mechanical activity. The faithful miss the internal participation which, according to Pius XII, is the most important aim.

This difficulty doesn't mean that the Community High Mass is an unattainable goal. Mountains too steep for direct ascent can be mastered by a detour. The detour which will help us to reach the high peak of Community High Mass is the *Community Low Mass.* The role assigned to the attending laymen in the High Mass is very definite and fixed by liturgical rules; on the contrary, in the Low Mass the community enjoys liberty in selecting the chants to be sung, prayers and readings to be recited. We are especially free to use the vernacular; Latin must be used only when the community answers together with the server in order to have contact with the celebrating priest.

Because of this freedom the Community Low Mass has a great liturgical value even independently of its task of preparing the way for High Mass. Prudent selection of songs and prayers can clarify some difficulties of understanding which still remain in the High Mass. We can stress important parts, omit secondary additions, paraphrase difficult texts, change, add or omit others.

All this we can do without any violation of the regulations, while the priest continues to observe conscientiously all the rubrics of the Low Mass. In this way we have the opportunity to highlight the whole structure of the Mass and the meaning of each part. Hours of explanation can be saved by prudent arrangement of a Community Low Mass. Missionaries who are always pressed for time may appreciate this application of the slogan of modern education: Learn by doing!

This freedom in arranging a Community Low Mass — provided the community will not detain the priest considerably in his sacred functions nor will recite in common and aloud the Secret or the Canon — may, however, result in some inconveniences. For example, while we wish to bring the people into closer contact with the priest, we might confuse the different functions of clergy and laity; while we desire to promote the liturgical knowledge of the faithful, we might burden them with merely historical data; while we intend to make Sunday worship attractive, we might only appease the esthetic feelings; while we strive for popularity, we might become trivial; while we try to "activate" the community, we might kill the internal devotion.

It is not difficult to avoid these disadvantages, if we follow two principles based on the nature of any Community Mass and of the Liturgy of the Mass itself. These two principles are: Simplicity and Genuineness.

THE NECESSITY OF SIMPLICITY

In things to be done by the community, all that is difficult or complicated must be avoided: too frequent changes of chants and prayers, intricate songs, excessive range in pitches, too unusual words, texts too long for congregational recitation etc. In particular, the Latin should be used only for the brief responses. The Creed recited should be the Apostle's Creed (while the priest recites the prescribed longer form). Explanations should be given before the Mass. During the Mass, explanations

generally are given indirectly through the prayers, songs, or ritual proclamations, e.g. "All stand to honor the Gospel" or: "All kneel in adoration".

The simplicity necessary for any Community Mass also demands wise selection and concentration on the essentials. The Mass of today, the result of nearly twenty centuries' development, is too rich, too abundant in rites, texts and ideas. If we priests after years of studies and practice cannot attend to every little rite or sentence, how can laypeople follow the celebrating priest without any omission? Experience proves that people who follow the priest word for word necessarily hurry and are so occupied in this hopeless race with the priest that they lose all real devotion and end in disappointment.

Hence selection and concentration on the essentials are necessary. Things of secondary value must be omitted for the community, otherwise the faithful will never get a simple but clear knowledge of the structure and meaning of the Mass.

An example: Should the community recite the "Munda cor meum" before the Gospel? Not at all. This prayer prepares the priest before he proclaims the Gospel, while the community is absorbed in the Gradual and Alleluia chant. Therefore the "Munda cor meum" is a private prayer of the priest and doesn't belong to the community.

Another example: What shall the people do during the Canon? For the community to recite it is explicitly forbidden. (Decree of the Sacred Congregation of Rites, August 4, 1922) The reason is evident: The Canon is the main sacrificial prayer and as such pertains solely to the celebrating priest. This has been the law in all liturgies of all times. Moreover, we know that this prayer, now split up into a series of prayers by various additions, was originally *one* continuous prayer, beginning at the Preface and ending at the Amen before the Pater noster.

We also know that for more than 600 years in Rome this prayer was sung or recited by the priest not secretly but aloud. Hence, the great ideas expressed in the Canon were never intentionally kept secret from the faithful but they were to understand them fully. In every bilingual Missal the Canon also is given in vernacular.

Therefore, our answer to the question above is: during the Canon the community should either keep silent or try to become acquainted in some way with the principal thoughts of the Canon through chants or prayers, which differ from the priestly Canon. Concentrating on essentials and omitting more recent additions help to clarify the central part of the Mass. (We tried to realize these aims in an inexpensive booklet *Our Community Mass,* edited by the Institute for Mission Apologetics, Manila, P.I.).

GENUINENESS IN APPROACH

Everything in the Liturgy has its definite place, its definite aim and meaning and belongs to a definite person. In the ordinary Low Mass and even in High Mass this liturgical signification is sometimes not very clear. The "highrelief" is often flattened out, e.g. in Low Mass chants are recited, texts belonging to the choir or to the community are said by the server or by the priest; in High Mass prayers and readings are sung.

A Community Low Mass would restore all important parts to the proper shape and assignment, to the original "highrelief". Chants would be sung, not recited (who would perform or attend Verdi's "Aida" without music?). The Epistle and Gospel, God's word to the assembled flock, would be proclaimed from the altar not from somewhere else nor silently read by each individual.

Genuineness requires a careful distribution of the different parts to their respective "actors" — as in every dramatic procedure. Hence the community would not recite the prayers at the foot of the altar nor the silent prayers of the Offertory nor the Preface etc. Genuineness would demand the distribution to each his proper role in conformity with the results of liturgical research. If this distribution is accompanied by a clear-cut division of the parts of the Mass, it can create a Community Low Mass which would bring the faithful to an inward understanding of the very meaning of the Mass, and would result in participation both, outward and inward.

A strange superstition creates problems and dangers for missioners among the primitives of New Guinea —

CULT OF THE CARGO

— By Rev. Odorico M. Zodio —

MANY savages of New Guinea and of other islands in the South Pacific cannot be convinced that all the wonderful things the white man possesses are the result of his brain and his work. How can a man pack so well in iron boxes cigarettes, meat, milk and any kind of food? How can a man make clothing and blankets so well, and then machines which have their "belly full of intestines" which can move and spin?

The aborigines of New Guinea group all these things under the term "cargo", and believe that they are made by the ancestors in the other world. The ancestors then deposit these things on the sea, thinking that the natives will go and take them. But the white man with his "big canoes" goes about on the seas and gathers everything for himself. To the poor natives he gives only some left-over things and, worse still, he makes them pay for them.

To counteract this injustice there is the Cult of the Cargo. This Cult is based on the idea that it is necessary to tell the ancestors not to deposit the cargo on the sea, but to delivery it directly into their villages. This is the general belief. The ceremonies of the Cult however, vary from place to place.

It is easy to understand how dangerous all this is for the few white people who live in these places, especially for the missionaries, who for the most part live isolated in the bush in order to be more accessible to the population. I will limit myself in this article to what happened in my district, Yanunghen, New Guinea.

THE WIND-MAN

About one month before Easter the head of a village came to tell me that the "wind-man" had arrived in Wassare, a village on the border of my territory. I lost half an hour trying to find out what the man was speaking about and then finally told him that I would go to the place. A few days later the catechist came and told me that he could not remain in Wassare, because the "wind-man" had arrived. The sorcerer held long meetings, spoke with the dead, and forbade the people to eat certain food.

They had hung a dead dog above the bed of the catechist; his wife and children had become sick, and he himself had become too frightened to stay there any longer. All this made me think hard. This was not an ordinary sorcerer, who worked in secrecy with only a few of the initiated. For several days I tried to get more information, but the whole point of the affair remained a mystery.

Then I took a leaf about thirty inches in length and made three knots. I called one of my natives and said to him: "This is a Tanghet for Wassare." A tanghet is a sort of letter that is considered sacred by the natives. He suddenly became very serious and looked at me wide-eyed. "The first knot stands for Fr. Odoricus of Yanunghen," I continued, "The second for Chief of Wassare, and the third means *come*. Give this to the chief of Wassare."

Four days later the chief of Wassare arrived to ask me what I wished. I learned from him that the wind-man was a secondary chief of the region and that everybody feared and obeyed him. I reprimanded the chief for what had happened, and for not having helped the catechist and the school. The poor man looked at me very humbly, told me I was very right and that he would put an end to that stupid business.

Instead things became worse. One of my Christians came to me secretly and told me that the wind-man would sleep on the tombs, then stand up, run madly through the village and give very strange orders which were blindly obeyed by all, including the chief. The wind-man assured them that a big cargo was coming, tins of meat, cigarettes, and guns to kill the wild boars. He told the people that he had already heard the noise of the heaven-

ly goods arriving. I immediately sent a second "Tanghet", but this time I told the messenger the second knot meant: "wind-man".

EASTER SURPRISE

At the first light of the Easter morning, as I just finished dressing and was preparing to go to church where some Christians already awaited me for confession, I noticed a group of people running towards my hut. When I opened the door a voice cried out to me: "Father, the wind-man is here." A native about 45 years-old, of ordinary size, covered only with a little piece of bark, came running towards me on the tips of his toes, hands outstretched, his head held back, and followed by five or six men.

He stopped in front of me, knelt down, made the sign of the cross repeatedly, folded his hands while pronouncing incoherent phrases of prayer, then stood up again on tiptoes gesticulating wildly and looking up to the sky. He avoided looking at me.

I must confess that I felt a bit disturbed. Was this man possessed by the devil, crazy, or was he an imposter? All the people around were watching me, anxious to see what I would do.

"Look straight in my eyes," I told him sternly, "and listen to what I have to tell you. This acting of yours is good enough for the stupid people who believe you, but you cannot deceive me. I am the priest here, the man of God, and if you do not listen to what I tell you God will punish you. I have no time to spare now so go to that hut over there and do not come out of it before I call you." He left running on tiptoes and gesticulating and went into the hut.

In my instruction after Mass I told the people not to listen to the wind-man, to avoid his meetings, and ordered the chiefs to bring him to the government in Maprik and to the hospital. In the afternoon I called the chiefs together in my hut, and I said to them? "You must buy these tins of meat just like I do. If you have no money then work for it. Plant rice, cacao and tobacco. Bring this to Aitape or to Maprik, and the government or the businessmen will give you the money with which you can buy what you want. You must bring the wind-man to the government and obey what they will order. This is for your own good."

I really thought that I had convinced them, the more so since the next day the chiefs returned to me together with the sick orderly of the district. They told me they were going to the government and even asked me for a letter of introduction. The affair seemed to be ended.

My satisfaction, however, was of short duration. Two days later a young man of a neighboring village came running up to me to tell me that a man from the coast held meetings, spoke about free love and had abducted the young man's sister.

A NEW SORCERER

I immediately went to that village. The stranger was sitting on the ground with the girl beside him and surrounded by all the people. I made my way through the crowd took the girl by the arm and gave her back to her brother. Then I started talking. Slowly all the young men stood up and came over to stand at my side, while the older people remained seated with the stranger. I understood that all the young men were on my side, so I explained that we are all the sons of God, and that we cannot act like pigs. I told the imposter to leave at once and he did.

The next day towards evening the catechist of a village, about four hours walking distance from my place, came to tell me that the man whom I had sent away, had reached his village and had settled down in the cemetery, saying that he communicated with the ancestors.

"If you want the ancestors to send you the cargo," he told the people, "you must first keep the cemetery clean. Then you must burn all the feathers of dead birds and the bones of dead animals lying about the village. If the ancestors see the village full of feathers and bones of pigs they will think that you have eaten enough, and will not send any tins of meat. Furthermore you must destroy all your bows and arrows. The white man has no bows and no arrows, and therefore, he has guns. We must imitate him and then we will be like him."

Shortly thereafter a great heap of bones, feathers, arrows, bows and lances were brought together and burned amidst cries of joy. When the fire burned out and the ashes had been dispersed, the man continued to instruct the people for a long

time, and at the end he demanded five pounds sterling. The poor natives collected the money with the greatest difficulty, shilling by shilling.

The fellow packed his money carefully in a leaf and ran between the tombs staying their until morning. From time to time he would sit down and complete his instructions, assuring the villagers that the cargo was undoubtedly going to be delivered in the cemetery.

DEFEAT AND RETREAT

I called my best catechist and asked him: "Are you keeping something from me Joseph?"

He looked at me hesitatingly, and then said: "Yes, Father. They have all deceived you. Some bad fellow has spread the rumor that you do not want the cargo to arrive in these villages, and the chiefs with the sick district orderly did not go to the government as you told them, but they all went to a distant place, four days walking distance from here, to find out how to make the cargo arrive. In the meantime they are cleaning up the cemeteries and preparing the materials for building big huts to store the cargo. I do not believe in these things, but if I contradict them now they will blame me for the failure of the cargo to arrive. So in the future it will not be wise for me to show them the stupidity of their disobedience."

The next day, after celebrating Mass, I left Joseph in charge of the Mission and went to consult a confrere, Fr. Florian, on what should be done. Three lively boys went happily with me. Towards the evening of the third day of walking, I reached Seim, and Fr. Florian, glad to see me once more, listened very attentively to my story. Then he said: "You are very lucky. Read this letter which I received yesterday from the mission of Bongos."

The letter was written by the missioner there, and read: "For the past month there have been meetings going on in the cemetery here, with jumping on the tombs and other ceremonies. Since I was very busy I did not pay much attention and no one came to tell me anything. Some days ago, the fellow who was leading these devilish doings, assured the people that the next day the cargo would finally arrive. At the appointed hour all the people were assembled together in the cemetery A few of them, lying on the tombs, claimed they felt the cargo coming and even counted the crates !

"Of course, the sun went down and nothing arrived. The chief then announced that the cargo did not arrive because the missioner had prevented it. They should get rid of him and then the cargo could come in. One stood up and said: 'I'll go and kill the priest.' He came towards my hut, silently followed by the crowd. I thought he was a friend and let him in. But suddenly he grabbed me by the throat and pressed with all his strength. After a short struggle I luckily succeeded in throwing him out of the door. Only then the catechists and some other Catholic men came in between, and took my assailant away, and told him: 'You see, Father is much stronger than you. He has already written to the bishop and to the police'...etc."

"What would you advise me to do," I asked Fr. Florian, as I gave him back the letter.

"You better stay here," he advised, "and wait until the police come; then we shall see. Here in Seim there is no danger. They have also asked me if they should dance on the tombs, I told them that it was a big fraud and they believed me."

THE END OF THE AFFAIR

Three days later two young Australian captains arrived by air with several policemen. The two captains divided the territory among themselves for investigation.

When I returned to Yanunghen I found that about thirty people had been arrested and brought to court in Aitape. Among them was the "wind-man". Several chiefs were degraded, and replaced. From the foreign impostor nothing more was heard.

Joseph, my catechist, was happy to see me return. In my instruction the following Sunday, I was very mild. They had been sufficiently humiliated, and I did not want to embarrass them further.

While I was saying my thanksgiving after Mass, I heard Joseph at the door of the church, reprimanding the people, "Why are we so stupid? The priest came to instruct us and to help us. If we listen to him we will have nothing to fear from policemen and guns, and on top of it we will go to heaven."

Education in the Philippines borrows the best from earlier systems introduced by Spain and America—

PHILIPPINE EDUCATION IN TRANSITION

— By Rev. Richard Arens —

THE educational system of a country is a reflection of the existing political, economical and social order. Until recently the Philippines has been under colonial rule and was therefore not free in selecting her own educational system. Philippine education in the past reflects ideals and beliefs of the ruler nations, Spain and the United States.

Filipinos are now free to choose an education they want. The inheritance of the American educational pattern still influences education today, nevertheless there are strong forces at work to give the Philippines an educational system which is appropriate to her political, economical, social and cultural setting.

If one is able to analyze these forces and weigh their strength, it might be possible to predict what Filipino education will be in the future. The past cannot be undone. Trends of the past will to a great extent still shape education in the future, because some of the attitudes of the ruler nations have already been assimilated by the Filipino population and belong to today's Filipino culture.

But it is also to be hoped that some of the best Filipino cultural traits which under colonial rule have been neglected will emerge in the new educational pattern.

EDUCATION UNDER SPANISH RULE

Education under Spanish rule reflects the union of Church and State. The time under consideration saw in the beginning a very far reaching unity of Church and State. The Spanish Crown exercised a patronage over the Church in its dominions which was based on a series of privileges granted by the Holy See to the Spanish monarchs in order to facilitate the evangelization of the New World. The Spanish Government exercised a certain measure of control over the Colonial Church but also took care of its material needs.

The Spanish Government tried to enlarge this control over the Church and the Church officials became more and more state officials. This is the political setting in which the educational work up to the end of the 19th century in the Philippines must be considered.

Within a century of the establishment of Spanish rule in the Philippines no less than 1,000 parochial schools had been founded and were being operated by the missionaries. These parochial schools were in effect public schools, for they were supported from the royal revenues and were, within the limitations of the period, open to all. In other words the Church was in virtue of the *patronato* the official educational agency of the State, and she functioned as such almost from the very beginning of Spanish rule in the Philippines.

CULTURAL WORK OF THE CHURCH

This gave the Church the opportunity to imbue the younger generation very efficiently with Christianity in a relative short time. The Catholic Church has always been willing to become an educational agency, if the State did not oppose. Recent mission history of the Dutch East Indies (Indonesia) and the English possessions on the Gold Coast, Africa, are proof of this fact in modern times. The Protestant Dutch and English governments admitted that the missionaries were the best educational agencies which brought progress and order to the district served by them.

The Catholic Church has a long experience in cultural work and since the time of the barbarian invasions in the Mediterranean area the Church has carried the

torch of progress and civilization. Her missionaries, brought not only Christianity, but also progress and culture to the young nations of Northern Europe and in Colonial times to the New World. So it was nothing new when the Church under Spanish regime became the educational agency in the Philippines. Even pagan countries highly developed and proud of their cultural achievement, like China, made use of the cultural skills of the missionaries for their own advancement. The 17th and 18th centuries are proof for it.

Speaking of education under Spanish rule we have to consider the aims of education. Because there was a union of Church and State, education served the State as well as it served the Church — to the best interests of the Filipino people.

CATHOLIC CONCEPT OF EDUCATION

The first aim was to instruct the children of a people either non-Christian or only recently Christian, in the rudiments of the Catholic religion. This objective was a direct consequence of the mission of the Church as such. The primary and ultimate aim of all Catholic education is identical with the purpose for which man was created: to know God and enjoy eternal happiness with Him in heaven. Catholic education also recognizes the importance of secondary aims in their proper place and significance, such as knowledge, culture, vocation, discipline, efficiency; but these were always subordinate to man's last end.

The second aim of education in the period under consideration was to raise the children up as obedient and loyal subjects of the Spanish Crown. This was undertaken by the missionaries in virtue of their quasi-official position within the Spanish colonial system. To achieve both objectives, great emphasis was laid on catechetical instruction. The questions and answers of the catechism were not only learned, they were committed to memory, recited singly or in unison, and even sung in verse forms in processions through the town or village.

Enough of the other three R's was taught to enable the people to fulfill their religious duties and their not very extensive civic duties. Some instruction in agriculture or the useful arts complemented the curriculum.

SUCCESS OF CATHOLIC SCHOOLS

If one evaluates the effectiveness of this educational system one has to consider the objectives as they are stated. One historian has written: "We may quarrel as to whether these objectives are sufficiently enlightened or progressive or democratic; the fact remains that *if* these were the objectives of that first Philippine public school system, then they were achieved. Within its limits, that system was a success. By the end of the 17th century the Philippines was a Catholic country, the only one in the Far East. It was thoroughly and profoundly Catholic, and the best proof of this is that today, two centuries later, after all the intellectual, political and social revolutions we have undergone, the Philippines is still Catholic and still the only Catholic country in the Far East. That daily drill in the catechism, riveted home by generations of missionaries and lay teachers, had done its work."

Missionaries who passed through the Philippines at that time stated that the Catholics in the Philippines were much better instructed in their faith than the members of many parishes in Europe. The detailed description these visitors have recorded suggests that after a century of Spanish rule the Philippines was no longer what it had been, a chaotic conglomeration of errant and warring tribes, but a society and a polity. A society and polity securely based on the purity of family life, and in which the mass of the population imbibed from earliest youth the great truths and precepts of Catholicism.

UNESCO'S TRIBUTE TO EARLY PHILIPPINE EDUCATIONAL SYSTEM

As a comprehensive evaluation of the role of education in the Spanish time a statement from the Jubilee book *Fifty years of Education For Freedom* by the UNESCO Philippine Educational Foundation, may be cited:

> The schools and colleges founded by Spain contributed immensely to the intellectual progress of our people. The Philippines was the first country in the Orient to assimilate the cultural influences of the Occident, and hence the first to become westernized. The schools and colleges during the Spanish times not

only propagated Christianity and the Spanish culture, but they also lifted the people to a high intellectual level. Because of the existence of schools, the Philippines during the Spanish period had a high percentage of literacy comparable to that of other Asian countries and several countries in Europe. In 1843 Sinibaldo de Mas stated that "in proportion, there are more persons who can read and write in these islands than in Spain and in some other civilized countries."

In 1867 there were in the Philippines 593 public primary schools with a total enrollment of 138,990. Ten years later there were 1,608 public primary schools with a total enrollment of 177,113 and by the end of the Spanish regime in 1898 there were 2,150 public schools, with a total enrollment of more than 200,000.

If judged from present-day pedagogical standards, the schools founded by Spain in the Philippines were defective; but if we were to consider the conditions and circumstances of the age when they existed, they were not really as bad as some critics would have us believe. Those schools produced men whose names do honor to the nation. . . . They were as good as the schools in Spain, and even better than those in Latin America. Dr. Frank Laubach, an American author remarked: "They were inadequate, it is true, compared with the present excellent school system, but they were better than what Spain established anywhere in America, and compared favorably with the schools of Spain of the same period."

EDUCATION UNDER AMERICAN RULE

At the outbreak of the Philippine revolution in 1896 most of the schools were closed. At the request of the American military government, schools were reopened, with American soldiers serving as instructors in English until the arrival of nearly a thousand American teachers in 1901-1902.

There was a break with the Spanish tradition. An American report states: "Education under Spanish rule was oriented toward the spiritual enlightenment of the people as prescribed by the Church. Education under the Americans was conceived as a prerequisite of the development of social and political responsibility in the individual."

From the beginning of the American colonial rule, education in the Philippines developed in two channels. First, Public Education which was state-supported and excluded religious instruction. Second, Private Education was mainly continued by the Catholic Church to give Filipino children a Christian education. Other denominational groups and secular groups joined in establishing private schools. Private education was not state-supported or aided, and rested therefore on tuition fees or charity.

STATE CONTROL OVER PRIVATE EDUCATION

The supervision of the State over private education was in the beginning negligible. Only four officers were assigned in 1925 to the Division of Private Schools that supervised hundreds of private schools extending from Batanes to Sulu. Gradually the supervision extended, due partly to the mushrooming of too many inefficient private schools which on the collegiate level became in some instances money-making institutions. State control of private education which was intended to be beneficial grew later under the Republic to such an extent that academic planning, vision and initiative were highly endangered.

A comparison of the growth of private and public school enrollment from 1903 to 1946 clearly shows that the public schools emphasized elementary education, whereas the private schools were leading on the collegiate and secondary level. The reason for this lead was mainly a financial one. College and secondary schools were self-supporting in the Philippines through tuition, whereas elementary education was a financial burden which could only be carried by the state.

This was by no means an ideal solution and the Catholic Church — the greatest organization in private education — regretted very much that it was unable to give its children in the most formative years a Catholic elementary education. Elementary education extended over seven years, but was reduced to six years by the Educational Act of 1940, in order to accommodate more children.

UNIVERSITY OF THE PHILIPPINES

In public schools secondary courses were offered in the school year 1904-1905, when thirty-five high schools were established with an enrollment of 404 students. The high school was a four year institution. At the outbreak of the Pacific War in 1941 the number of high schools had reached 111, with an enrollment of 100,987 students. The first State College began in the year 1908 and developed later into the influential University of the Philippines.

The University is state-supported and has the following Colleges: Liberal Arts, Agriculture, Business Administration, Dentistry, Education, Engineering, Forestry, Law, Medicine, Pharmacy and Vet. Medicine.

Connected with the University is an Institute of Hygiene and an Institute of Public Administration. An Institute of Asian Studies is in the formative stage. The Graduate School as an outgrowth of the Committee on Graduate Studies was established in 1950.

The University suffered heavy losses during the Pacific War. Buildings, including library and equipment, having a book value at 7,565,439.31 pesos were burned during the Japanese occupation.

The University was rebuilt after the war on its new site in Quezon City. It has an area of 493 hectares and provides ample facilities for further growth and development. The enrollment increased after the war by leaps and bounds. For the year 1955 there were 1,254 College Graduates.

Another state-supported College is the Philippine Normal School which in 1919 became a two-year college for teachers. At the outbreak of the Pacific War, the number of state-supported collegiate schools rose to nine, comprising six normal schools and three schools of arts and trades with an enrollment of 4,232 students.

AMERICAN CONCEPT OF SECULAR EDUCATION

Appraising this period one can say that, under American rule education received appropriate attention. It received a variety of stimulating new suggestions and methods, and was shaped to foster American ideas and attitudes.

With respect to personality formation one has to criticize the American attitude in that they entirely neglected the moral core of all character and personality education, namely religion. They substituted a purely secular education with citizenship training as the core, forgetting that good citizenship is best based on a religious foundation as the great Duke of Wellington said, "Education without religion must merely result in manufacturing so many devils."

In this way education neglected the integration of school, home and church, which would have been a firm basis for character and personality formation. More research in the archives of the Library of Congress has to be done to shed light on the underlying reasons for such a policy of the United States in the Catholic Philippines.

EDUCATION IN THE YOUNG REPUBLIC

In 1946 the Philippines became a free nation with a democratic constitution and government. Education received a tremendous boost. This development had its beginning in the period of the Commonwealth which was inaugurated under President Quezon, November 15, 1935, but was interrupted by the Pacific War. Many new offices were created. Filipinos took over key positions. Education had to prepare for the new obligations. The educational structure of six years elementary school, four years high school and four years college was upheld and controlled by the Bureau of Public Schools and the Bureau of Private Schools. The coordination of both bureaus was achieved by the Secretary of Education who was directly responsible to the President.

Educational enrollment after the Pacific War went up to new heights. The total number of students enrolled in all schools jumped from 267,473 in 1946 to 747,346 in 1956.

However, a comparison of the enrollment figures for public and private schools in the Free Republic shows that the public school system continued to emphasize elementary education, whereas the private school system was leading on the secondary and

collegiate levels. The reason was still the same, namely that collegiate and secondary courses were self-supporting and could therefore be managed by private institutions.

INCREASE OF CATHOLIC ELEMENTARY SCHOOLS

The fact that elementary education in private schools doubled its enrollment between 1946 and 1956 was partly due to the provision that colleges which had a normal school needed an elementary school for the practice training of their student-teachers. A second factor was the emphasis of the Catholic Hierarchy that all higher Catholic schools with secondary and collegiate courses should strive to support a Catholic elementary school.

The post-war boom in enrollment in private schools reached its summit in the school year 1951-1952. Thereafter, there was a slow decline. Statistics seem to suggest that now the stabilization point has been reached. On the secondary and collegiate levels, private schools will still lead for years to come.

Collegiate education in public institutions had the same enrollment, 5,900 as from 1950 to 1955 compared to 176,000 students in private institutions.

The University of the Philippines is not included in the Statistics of the Bureau of Public Schools. As mentioned above, the state University increased considerably its yearly enrollment. In 1947 about 300 graduated from the different Colleges in the State University, whereas in 1955 the number of college graduates had increased to 1,254.

PROBLEM OF DROP-OUTS

An alarming feature in Collegiate enrollment is the drop-out figure for college boys in the third and fourth years. According to statistics of March 1955, boys accounted for 70.40 per cent and girls for 29.56 per cent of the entire enrollment for the first Collegiate year. The third year saw a sharp drop for the boys and an increase for the girls. Boys accounted only for 20.94 per cent whereas girls reached 79.06 per cent. In the fourth year, boys accounted for 23.08 per cent and girls for 76.92 per cent.

This trend for boys to drop out after the second year is detrimental for the Philippine nation. Leadership in science and industry has to come from the male population. This drop-out figure which is recorded for several years and is similar in all private schools shows that the leadership of the male population is weakening.

The following reasons were given by college students and teachers for this drop-out: 1. Boys take more difficult courses than girls, therefore more girls finish a college education. 2. Boys are interested in college education in the beginning; they become bored as time goes on; they become involved in love affairs and drinking parties and cannot tackle their school work anymore. 3. Boys nowadays marry earlier, they like to be self-supporting, therefore they quit school and look for a job. 4. Lack of employment after college graduation makes parents hesitant to invest in further studies of the boy. 5. While girls are somewhat satisfied with the cultural refinement which any course gives, boys need a variety of courses, better guidance, and more efficient teaching — for which most schools are not prepared.

Elementary education in public schools seems to have reached its saturation point. The highest enrollment was 1949-1950 with 3,960,375 children in school, since that time there was a slow decline. The employment of teachers has in all these years increased, in spite of the relative stable student population. In the school year 1947-48 there were 57,005 elementary teachers instructing 3,356,802 children, whereas in 1953-54 there were 81,631 teachers instructing 3,365,428 children.

If this increase was made to provide a better student-teacher ratio one can be happy about this development, but school superintendents complain that they have been under strong pressure to create teaching jobs for political proteges. Judged in this light, one has to question the advisability and administrative soundness of this policy.

COMMUNITY SCHOOLS

Many public elementary schools have recently been made community schools. A community school is an institution in which

the teachers, in addition to their primary and traditional function of training the mind, the heart, and the soul of the child, are multi-purpose workers as well as catalytic agents; they are multi-purpose workers on the one hand for the purpose of stimulating and in many instance demonstrating improved living conditions in the community and on the other they are catalytic agents in bringing about a coordinated community development program.

The community school has two distinct phases; service to the community and discovering, developing, utilizing and coordinating the resources of the community, both human as well as material, as part of the total educational program to which the child is subjected.

The idea of the community school is especially beneficial to the rural areas. There is no government organization so well organized reaching down to the grassroot level of the population as the community school, which is present even in the most remote barrios. Through these community schools the government hopes to aid the people intellectually, morally, socially and economically.

The full implementation of the community school concept is slowed down by lack of trained personnel, namely teachers who have neither the intellectual training, nor the skills to put a community school program into action. The government Normal Schools under the guidance of the UNESCO Pilot Project in Bayambang, Pangasinan, are training teachers for the community schools.

UNSATISFACTORY PROVISION FOR RELIGIOUS TRAINING

A weak point in the community schools of the Philippines which try to uplift the people morally is the unsatisfactory provision for religious instruction. This is especially true on the barrio level where the teacher is often the only person who can give religious instruction. The law does not permit the public school teacher to teach religion even when the whole class and the teacher himself are Catholics.

This is a remnant of the last phase of the colonial period, when a colonial government through its representatives who were for the most part Protestants imposed on the Catholic Philippines its own concept of secular public schools — appropriate perhaps for the colonial power in its homeland, but detrimental for the Catholic Philippines.

With the independence of the Philippines the conviction grew more and more that religion had to find its place in the curriculum of the Public Schools. This was even stated in the Public School Report, *Fifty Years of Education for Freedom:*

> One of the greatest weaknesses in the moral training given in the public school is the failure to attach the stimulus and appeal of religion to the common round of daily life and experience of the child. Our education has failed if the child does not put into practice what he is learning in character education. Indeed, such training may lead to frustration and warped personalities. We would finally conclude that religious instruction as carefully planned and motivated as the teaching in any other area, is necessary for the development of an integrated and well-rounded personality. H.G. Wells once said, "A world whose schools are unreformed is an unreformed world," and true reformation comes only through true religion.

OPTIONAL RELIGION CLASSES

Statistics released by the Bureau of Public Schools show for each year since 1946 an increasing enrollment in optional religion classes in public schools. The school year 1947-48 had only 4,798 students enrolled in optional religion classes. This increased in 1950-51 to 10,390. In the school year 1954-55, 21 per cent of the entire public school student body took optional religious instruction.

Through an awakening of the Catholic parents and cooperation of public school officials and church authorities the number of students taking optional religious instruction increased considerably in the last two years. The school year 1955-56 reported 31 per cent of the public schools' student body enrolled in optional religion classes.

The only satisfactory solution for the Philippines — as a Catholic nation — is, to have the school teacher trained and authorized to teach religion as a regular

subject. Steps have been taken in this direction, although it will still take years until this end is reached. The process could be accelerated if more research were done on the great Catholic past of the Philippines which has been clouded in the last phase of a Protestant colonial era. The Spanish documents available in the Philippines are still in a hopeless state of neglect, unclassified and partly inaccessible so that research in this period is difficult. But the fact remains that Catholic religion has united the tribes of the Philippine Islands through Catholic culture and has welded them into a nation. There is hope that the Philippine nation, in a democracy, will express forcefully its desire for religious instruction in public schools as a basis for integrated character formation and national unity.

LANGUAGE OBSTACLE IN PHILIPPINE SCHOOLS

Another major problem for Filipino schools at present and for years to come is the medium of instruction. Since the American public school system was introduced, English has been the medium of instruction on all levels. No native dialect is able at the present time to replace English as medium of instruction on the secondary and college level.

To substitute a dialect for English on the secondary and college level would be of great disadvantage for the Philippine nation. The reason is that even Tagalog has not yet developed a satisfactory terminology; and no scientific literature would be available for the secondary and college level. A knowledge of English will always be invaluable to the educated elite which will carry on the nation's foreign trade, develop its science and technology and maintain contact with the outside world.

A POSSIBLE SOLUTION

The main language problem lies on the elementary level. English is a foreign language to more than 90 per cent of the school population. An American report states the matter well:

"It is indeed a disheartening experience to visit a barrio school in the Islands, see the average child, and sense his many imperative needs, but find him devoting most of his efforts to learning a distorted smattering of a language for which he has little need and which he will probably soon forget. The Philippine school system has too much of vital importance to do, the minutes of school time are much too precious to permit the continued acceptance of such an extra burden without at least an attempt being made to find some way to avoid it."

The same report proposes a solution of the problem along the following lines: 1) postponing the introduction of national language for non-Tagalog pupils until the intermediate grade at least; 2) introducing the vernacular as the medium of instruction in the Grades I and II; 3) teaching English as a separate subject in the first two grades, and continuing its use as the medium of instruction beyond that point.

The adoption of such a program would help the community school to achieve its aim more rapidly and efficiently.

SUMMARY AND CONCLUSION

There is no nation in the East which so early and so thoroughly has been imbued with Western culture as the Philippines. Education under the Spaniards made the Filipino a Catholic and thus laid the foundations for national unity by welding together through the Catholic religion different tribes and cultures scattered over the 7,000 islands.

Secondary and higher education under the Spaniards served to create an efficient clerical class and likewise a professional class which the Spaniards needed for the administration of the country. From that time on higher education was geared for the white collar job, a stigma higher education still has today in the Philippines.

Under American rule secondary and higher education served similar purposes. Elementary education was greatly extended but lacked the great Spanish aim and purpose.

Education under the new and free Republic is rapidly changing its course and adjusting education to the needs of the country. Most profound are the changes in elementary education. A realistic approach is being used through the community

schools. In the relatively under-developed countrysides the school is supposed to become an improvement agency which besides educating the children in the 3 R's gives advice for healthy living and community improvement. The more trained personnel the community school can secure, the better will be the results.

REALISTIC GOVERNMENT PROGRAM

This approach of the government is realistic, because the rural areas are underdeveloped and need help and advice which the trained school personnel as the government agency at the grass-root level should be able to give.

In cities and more progressive towns the community school approach should be different. Here the school should become not so much a community improvement agency as an intellectual training agency for a higher standard of living. Community resources might be used to keep the curriculum functional.

In secondary and higher education the government has given its direction in emphasizing for public schools the vocational courses. The trend is away from the highly intellectual curriculum to one more vocational. The aim is clear: The Philippines which under colonial rule had been kept mainly an import nation for consumer goods, should be made more independent and self-sufficient industrially. Vocational schools are supported to stimulate this idea and prepare an intelligent working personnel for greater and quicker industrialization.

A circular of the late Secretary of Education, Hernandez, on the Revised Educational Program of January 1957, has given practical regulations for a realistic implementation of the vocational program in high schools. The emphasis on cooperating with local industrial establishments is especially noteworthy, as well as the flexibility of vocational and academic courses according to regional needs.

VOCATIONAL TRAINING IN SCHOOLS

Private secondary and higher institutions followed the government's lead only slowly, because of the high cost of investment in machinery needed for vocational and technological courses. There can be in the future a partnership between public and private education with public education handling more the expensive technical and professional colleges, whereas private education would take care of the less expensive liberal arts colleges.

The expenditures of the Government for Education are high, they amounted in 1955/56 to 31 per cent of the National Budget. The National Budget in 1955/56 was 629,200,000.00 pesos; the Department of Education spent 175,887,460.00 pesos. For the budget year 1957/58 the Secretary of Education proposed a budget of 310,-996,994 pesos an increase of 86 million over the budget of 1956/57 which amounted to 214,255,885 pesos.

SURPLUS OF COLLEGE GRADUATES

Philippine cities and towns are at the moment oversupplied with secondary and college graduates. This is a liability for the state but also an asset still unused. A two-fold approach should be followed by the government to absorb and employ this human capital. First by helping native industry to start. This can be done by making it more profitable and secure for Filipino capital to invest in industry rather than in land-holding. Second to invite under favorable conditions foreign capital and industry in order to get the industrialization process under way in the Philippines and produce at home what can be used at home.

Those light industries for which the Philippines has the raw material, and an intellectually well-prepared labor force should be especially encouraged.

The ill-effects of averting some of the earnings to foreign countries which have invested in Philippine industry is of less importance than the great gain the Philippines will get through industrialization which in the long run will mainly benefit the Philippines.

The government has started education on the right track, but the cooperation of other government agencies is needed to achieve the full results of this realistic educational program.

With the encouragement of the Holy Father missioners are making new efforts to adapt native melodies for Sacred Music —

Liturgical Adaption of Indigenous Music

— By Rev. Paul Brunner —

AT the recent Paris convocation of the third International Congress for Sacred Music, the Missions gave the impression of being a poor relative of a wealthy family. Among the abundance of concerts, recitals and choruses representative of the best in Europe, there was not a single item on the program which was not western.

It should be noted however, that the Indian choir of Fr. Proksch, S.V.D., at the Marian Congress of Bombay in 1955, the Congolese choir, under the direction of the Benedictine Fathers of Belgian Congo, or the Little Singers of Madagascar of Fr. Jerome Vanackere, S.J., would not have made a bad figure at the side of the "Orfeon Pamplones" or the "Polifonia Ambrosiana".

SPECIAL SESSION FOR THE MISSIONS

Certainly, it would not have been easy to finance the voyage of such groups, coming from so far away. But could not the expenses have been at least partially covered by concerts given before and after the congress? But if there is any hope of a fourth International Congress for Sacred Music there will be an opportunity to present the astonishing possibilities, in the field of religious music derived from Oriental traditions and art.

If the friends of the missions were disappointed in the matter of musical performances, the afternoon session of July 5th offered them, however, a series of reports of great interest. Unfortunately the heat discouraged the majority of the members of the congress from attending this session, so the speakers addressed a hall two-thirds empty. On the other hand, this natural selection brought together a choice audience, which was perfectly in accord with the speakers.

The aim of the meeting was to comment on this passage of the Encyclical "Musicae Sacrae" concerning the missions:

"We exhort the apostolic laborers who are working arduously in those vast parts of the vineyard of the Lord, to give much care equally to this problem, amongst the other grave solicitudes of their task . . . so that those peoples may oppose to their religious (pagan) songs, which are very often admired also by civilized peoples, similar Christian sacred songs . . . . in the language and melodies which are familiar to them."

This passage applies to the musical field the principle of missionary adaptation which the Holy Father had previously clearly outlined in "Evangelii Praecones". The Church not only tolerates but even encourages native musical forms for liturgical services.

MESSAGE OF CARDINAL CONSTANTINI

The Message of Cardinal Constantini which was read in the Congress, defines further the pontifical teaching:

"It therefore seems evident to me that when bringing Christ to these distant peoples it is not necessary, in fact it is illogical or even dangerous, to bring occidental music into the liturgy.

"The tradition of sacred music in the Orient is older than occidental music and is of a different character. It is agreed that their austere tradition should not be denationalized, but accepted and Christianized.

"In order to preach the Incarnate Word, St. John thought it convenient to employ the term Logos, a word which was spread by means of the Greek philosophy of his time, and in that way to purify its meaning and give it precision.

"In his encyclical Evangelii Praecones (calling for greater missionary effort), His Holiness Pope Pius XII said: "One should not proceed by deforestation, but by grafting.

"I therefore applaud with all my heart the program of this congress. It has made an extensive investigation in order to gather from the different countries of the globe within the jurisdiction of the Sacred Congregation for the Propagation of the Faith the most interesting documents and evidence of a production which has for some years been soaring higher and in which priests of the local clergy play a role of foremost importance.

"The Redeemer was born in proverty, but art was not lacking in the stable of Bethlehem. I refer to the gifts of the Magi and the singing of the angels.

"For 2,000 years this song has sounded across the whole world expressed in the languages anl rhythms of different peoples."

PIONEERS OF NATIVE FORMS OF SACRED MUSIC

This message, which gave impetus to the missionary meeting of the Congress, is a precious encouragement to the missionaries, who, notwithstanding the opposition of old native Christians' attatchment to European songs they learned in their childhood, have undertaken the task of giving a form of piety to their flock which arises from the depth of the soul of the natives.

Among those pioneers must be mentioned Fr. Proksch, of Bombay, whose handbook for popular songs in Indian style has been adopted by the Government for use in public schools. A letter from him, read at the Congress, showed the promising possibilities of Indian religious music, once one has resolutely taken the road, opened by the Pope himself, to adaptation: "One could adapt to the Indian music in a very original fashion a lot of Christian ideas, and many western musicians also could discover a world of new possible modalities," wrote Fr. Proksch.

From the world-wide inquiry on religious music in the missions conducted by Fr. Paroissin, a missioner in Burma, two principle conclusions are forthcoming:

1. If the Indian, Chinese, Japanese, African music is completely different from the modern western music, it has on the other hand a close resemblance to Gregorian chant. Hence the preference of the Christians in mission countries for the Gregorian chant to modern music.

2. Gregorian chant will find, through contact with western forms of art, many variations of modes which will enrich church-music with new forms.

THE PRINCIPLE OF ADAPTATION

In utilizing native music for various liturgical services one would not, in most cases, purely and simply *adopt* but rather *adapt*. This was one of the points developed by Father Sastre of Dahomey. The native music often has as its theme sacred or profane representations, evocations and sentiments which first need to be exorcised and baptized before being admitted to the sanctuary. One should not just collect the existing, but should create something new in the style of the ancient. Missionaries can begin experimenting along these lines but the real work will only be done by the natives.

The Negro-Spirituals, analyzed by Professor L.T. Achille of Martinique offer a good example of original religious creation, grafted on a popular stem. Finally, Fr. Rozing, of Indonesia, demonstrated with the help of sound recordings, that Indonesia possesses a wonderful treasure of popular songs, which deserve to find a place in the liturgy of the Church.

The missionary session closed with the singing of the Ave Maria, a beautiful work composed by Chiang Wen-yeh on a melody which formerly was used in the liturgy of the Temple of Confucius. This was confirmation by example of the thesis developed during the meeting: an enrichment can be brought to the liturgy by resolutely introducing into the sanctuary the forms of art of the peoples we are evangelizing.

THE CROSS AMONG TEMPLES

— By Rev. John T. Boucher —

THE sight of a cross-topped Catholic Church, amidst a forest of pagan temple pagodas in Bangkok is a symbol of the Church's three hundred year-old struggle against Buddhism in Thailand. Today there are 100,000 Catholics in Thailand out of a population of twenty-four million people.

With Buddhism the official state religion of Thailand, missioners find it extremely difficult to make substantial numbers of converts. In one diocese alone there are ten whole districts where neither priest nor Church can be found. Yet in all Thailand, as in Bangkok itself, new churches, schools, convents and hospitals give evidence of the dedicated and untiring work of missioners for the conversion of the Thai people.

A missioner (lower left) gazes awe-struck at the famous reclining Buddha of Bangkok, 100 feet long and 40 high. This immense figure, plated with pure gold is symbolic of the tremendous influence paganism exerts on Siamese people.

Among the hundreds of pagan temples in Bangkok, the Marble Temple, pictured above, is considered the most beautiful.

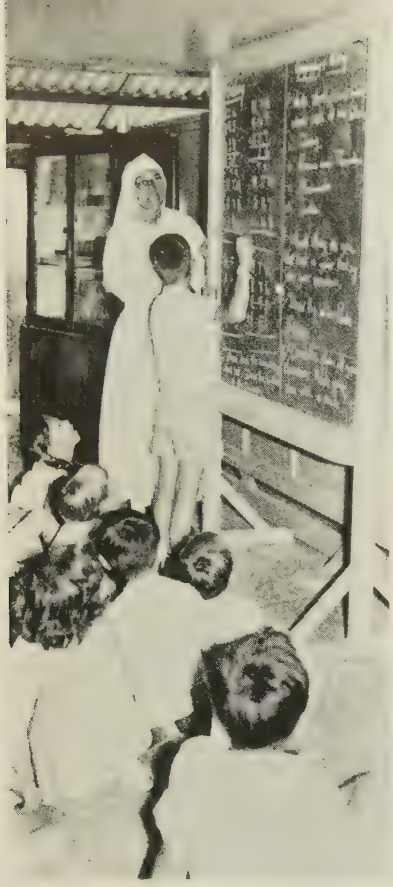
Buddhist monks gather twice a day to pray before this gold-plated Sitting Buddha, in the Marble Temple.

Following a centuries-old ritual, Buddhist monks kneel in ranks, with hands folded in prayer.

In contrast to the pagan worship being carried on about them, more than 1,000 Catholics participated in this Corpus Christi procession in Bangkok. The population is 99 per cent Buddhist.

Holy Redeemer Church (pictured also on the cover) is administered by the Redemptorist Fathers. It is an excellent example of native art adapted to Church architecture.

Two Redemptorist Fathers check the construction of a new Catholic school that will have eight classrooms and a penthouse convent for the teaching Sisters.



Sister checks this arithmetic problem for her young pupil. These Thai children learn that there is a fourth "R".

Presses whirl and clatter as these young lads of Bangkok learn the art of printing in the large vocational school supervised by Salesian Fathers.

A Salesian Father carefully checks the stitching of these boys, who will one day be Bangkok's finest tailors. The modern equipment of the Salesian Fathers School, enables them to have the best training possible.

Father Boucher conducts devotions to our Mother of Perpetual Help in Holy Redeemer Church. The Thai, who are naturally religious, attend Church services in great numbers.

A missioner pays a visit to a fishing village not far from Bangkok. Fishing is a major occupation of Thailand with its long coastline.

This Catholic family is reciting the evening rosary before the statue of Our Lady of Thailand, the patroness and protectress of the Thai people.

Communist Policy

Collectivisation And Peasant Unrest in China

ATTEMPTS to disrupt agricultural co-operatives were among the charges brought against "counter-revolutionaries" in the rural areas. Many reports bear witness to unrest in the countryside.

According to Peking Radio, and the New China News Agency reports, in Minchin, peasants wanted to leave the cooperatives and others are unwilling to sell their surplus grain to the State; in Honan, "capitalist ideas" appeared in the rural areas; in Hunan, landlords and rich peasants have engaged in "unlawful activities," while twelve private merchants were arrested in Hsiangyin for illegal transactions in food grains.

In Kwantung there were "sabotage activities" by law-breaking landlords and rich peasants, and attempts to withdraw from the cooperatives and remove farm tools; in Szechwan, the landlords, rich peasants and counter-revolutionaries were accused of subversive activities.

Peasants who have left the cooperatives are being "persuaded" to rejoin them, but charges of sabotage and subversion against the "former landlords and rich peasants" confirm that the drive to enforce collectivisation is to be ruthless.

Official Chinese sources have reported that by July 1957, 93.3 per cent of the Chinese peasants were in the "high-level cooperatives," which are equivalent to collective farms, but the Chinese dislike that term because of its sinister implications elsewhere in the Communist bloc. Another 3.7 per cent were in "agricultural producer cooperatives," where dividends are paid on land formerly owned by the peasants.

In his February speech on contradictions, Mao Tse-tung foretold the consolidation of the cooperatives during the next five years, although he admitted some opposition to it. "Some people have stirred up a miniature typhoon. They are grousing that cooperative farming won't do."

Mao denied that the peasants' living standards were not rising, but admitted that they should be allowed to retain more of their produce. Accumulation of funds by the State and cooperatives, he said, should not be "overdone." Similarly, Chou En-lai in his speech to the National People's Congress on June 26 stated that while 75 per cent of the peasants' incomes had risen last year, the State had bought far too much grain in some areas and left too little for the peasants.

The Chinese Press has reflected this preoccupation with peasant incomes and grain distribution. *The People's* Daily has attributed peasant discontent to bad accounting, unfair distribution of grain and the corruption and ignorance of Party cadres. What has happened is that the payment of the agricultural tax in kind and the compulsory delivery of grain to the State have been enforced without regard to local conditions, and that the system of distributing food often proved too complicated to administer.

In many cases the grain finds its way on to the black market. The position is aggravated by the incompetence of the Party cadres in the countryside. A tragic example was given last May when it was revealed that "mismanagement" by Party officials had contributed to the death of

at least 550 peasants in a famine in Kwangsi Province during the spring of 1956.

A Party and Government directive on the harvest distribution was aimed at removing some of the peasants' grievances. It confirmed earlier directives on the division of crops between peasant, cooperative and the State, but it stressed that special attention must be paid to disaster areas and that cooperatives should retain a basic ration of grain *before* fulfilling State quotas. Previously State requirements had the same priority as the peasants' needs. The burden is to be eased for certain groups whose incomes have fallen through joining cooperatives.

Few figures have been given to substantiate the claim that peasants' incomes are rising with collectivisation. An analysis in the *People's Daily* showed that increases have been very uneven and that everywhere incomes were still low. Official sources claim that grain production has risen from 174.8 million tons in 1955 to 182.5 million tons (excluding soya beans) in 1956. The planned target for 1957 is 191 million tons.

Over-ambitious targets have been scaled down in the past, and in 1956 there were striking failures in fulfilling plans for cotton, soya beans and pork production, with the result that many towns suffered from a meat shortage, and the cotton clothes ration was cut in April of this year and again on August 19. The present cotton ration is roughly the amount required for a man's two-piece cotton suit.

China now faces the same agrarian problem as the USSR. Agricultural production must be raised to satisfy consumers, industrial and export needs; this calls for incentives to the peasants and the cultivation of new areas. But will the peasants respond under a regime of collectivisation with its burdens of compulsory grain deliveries and restrictions on private plots and private trading? Last year a limited private market was introduced in some areas and higher prices were paid by the State for some products, in order to stimulate production. Hints are now being dropped about further concessions.

The Chinese peasants have had no choice about entering the cooperatives, but they are apparently insisting on substantial concessions, particularly in the selling of their grain to the State, and they have not given their active support to the Party's agrarian policies. Because China's population is increasing by about 15 million a year (as compared with three million in the USSR), the agricultural problem is a most pressing one from the point of view of the Chinese authorities.

Communist Gains In Java

ALTHOUGH the final results of the elections for municipal and regional councils in Indonesia may not be known for some time, the spectacular Communist successes already recorded in Java (particularly Central and East Java) are undoubtedly causing alarm in non-Communist Indonesian circles.

The Communist Party (PKI) has obtained absolute majorities, some of them large ones, in a number of constituencies, and on August 29 claimed through the Communist paper *Harian Rakjat* to have received a Javanese total of 6.38 million votes. The PKI is thus doing markedly better than in the Parliamentary and Constituent Assembly elections of 1955, and to judge by the incomplete returns available its success has been gained mainly at the expense of President Sukarno's Nationalist Party (PNI).

Electoral devices employed by the Communists included encouraging many of the simpler-minded voters to think that President Sukarno's party was the PKI and not the PNI. An article in the *Java Post* on June 27 pointed out that while other parties suffered from lack of funds in their election campaigns, the PKI appeared to be under no such handicap. It is known, moreover, that earlier this year the PKI was encouraging its members, in some districts at least, to "investigate" people belonging to opposing political parties in the hope of framing them for arrest by the authorities in security sweeps.

The Communists are jubilant. There was bitter disappointment among the Party rank and file when their success in the 1955 General Elections did not secure them representation in the Cabinet: the policy of their leader D.N. Aidit, which had continually stressed the importance of parliamentary tactics in Indonesia, seemed to have suffered a setback. However the unstable situation in Indonesia during the last few months has enabled the Communists to consolidate their position, and at the same time President Sukarno's "concept" (a project for eliminating several features of the multi-party system) has offered them more hope of participating in the Government.

Aidit outlined present PKI tactics in an article written for National Day: these are to work for the full realization of the President's "concept" and to continue to follow the course of parliamentary struggle as long as possible. The PKI believe, so Aidit claims, that such a policy will lead to a completely independent Indonesia with the *people* (i.e., the Communists) in power.

Meanwhile, the Communists seem anxious to ensure that the election results do not shock the PNI into reasserting their Nationalist individuality. A slightly threatening note has crept into Communist publicity about and towards the Nationalists. The New China News Agency, for example quoted Aidit as saying that there was no reason for the Nationalists *"a priori* to turn opposition": in cases where the Communists had gained an absolute majority in local elections they would cooperate with the PNI *so long as the PNI did not revert to supporting "anti-democratic"* policies as it had been known to do in the past. The independent Indonesian Press has noted this hardening of the PKI attitude and warned the Nationalists against allowing themselves to be used and destroyed as Socialists were in Eastern Europe.

It is hard to forecast what immediate effect the election results will have on the Indonesian situation. The present functions of the regional councils concerned are largely advisory. But any solution of the present separatist crisis in Indonesia is bound to include the provision of greater regional autonomy, which has indeed already been promised in principle. It is very possible, therefore, that the powers of the regional councils will be increased, with consequent benefit — in Java — to the victorious Communists.

In the longer term much may depend on the readiness of the PNI to rebuild their damaged reputation on the basis of greatly improved discipline and solidarity. The PNI should thereby be able to regain sufficient strength to convince the Indonesian people, including supporters of other political parties, that it (the PNI) has no need or desire for such anti-democratic and anti-nationalist associates as the Communists.

Much will depend also on how well the Army and other important Communist targets succeed in countering present and future penetration.

How Chinese Students Are Treated By The Reds

(Condensed from The Democratic Review)

THE so-called "campaign against the rightist elements," conducted by the Reds in China with such vigor and violence has brought immense harm and agony to all kinds of people, but many members of the intellectual class — leaders of various organizations, cultural workers, writers, educators and students — have been made real scapegoats. They now suffer simply because they have openly criticized both the government and party of the Chinese Communists.

A little over six months ago, Mao Tse-tung, Chairman of the Peking regime and leader of the Chinese Communists, started the movement of "letting all flowers bloom and hundred schools contend" and urged all people to criticize the administration freely. Many persons were deceived by

this new move, thinking that the Reds were really heading for democracy, and so they expressed their views in a very candid manner. They pointed out all the evils done by the Communists on the mainland of China, and naturally they dealt a severe blow to the despotic Red rulers. The latter became greatly enraged and wanted to wreak their vengeance on all those who had naively reacted to Mao's appeal.

Among the outspoken critics were large numbers of students of colleges and universities as well as middle schools on the Chinese mainland, especially in Peking, Tientsin, Shanghai and the Wuhan District. The Reds seem to hate them for their straightforward criticisms, and they have treated them with highhanded oppression. According to the People's Daily of Sept. 4: "The total number of graduates from the institutions of higher learning throughout Red China this year is 55,000 persons. A big majority of these has been dispatched to the distant border provinces to take up all sorts of tasks, while the remaining young men and women have been given jobs of the lowest grade in various organizations throughout the country." Their actual distribution was as follows:

1. The Peking Normal College — this year there were altogether 1,200 graduates, of whom two-thirds were dispatched to Sinkiang and Chinghai, two border provinces in the northwestern corner of China.

2. Shenyang Teachers' College, an institution of higher learning in Manchuria, but its graduates were sent to faraway Provinces of Kansu and Chinghai to take up work as rural district educators.

3. The People's University — about 80 youths who had finished a special course of training in the study of Marxism and Leninism last summer were also dispatched to distant provinces on the borderland.

4. The graduates of various colleges in South China were sent to Hainan island to work on a small isle in the vicinity. Many overseas Chinese students were also dispatched to the Luichow Peninsula to carry out some difficult tasks.

5. The total number of 3,500 students who completed their studies in different colleges in the Wuhan District last summer were sent to various places in the interior to fill jobs of the lowest grade.

* * *

Besides the above, all those youths who completed their training at the Peking Railway College this year were ordered to take up employment in various stations and along different lines throughout Red China. Most of the work was not suitable to them, and many were obliged to act as assistants to cadres or mere workers.

There are also large numbers of university graduates who have been sent to industrial plants and mines to labor with the workers. Many have been given tasks in rural districts throughout the country. It is quite obvious that much of this kind of work does not require men and women of such high education or training, and of course the remuneration they get every month is a mere pittance which is insufficient even to maintain their own livelihood, not to say about the support for their families.

With regard to all the students who finished their studies in the senior middle schools last June, the Chinese Reds did not allow them to continue education in colleges and universities. They were all compelled to take up manual work or do hard labor in the farms and fields throughout the country. According to a report published in the Wen Wei Pao of Shanghai, dated Aug. 23: "There are more than 300 youths in Shanghai who have just received their certificates from the various senior middle schools, among whom there are many girls. All these are sent to work in village cooperatives or as peasants in rural districts to till the field." The First Secretary of the Shanghai Municipal Commission, Ko Ching-shih, assembled all those young people and gave them a speech, saying: "You must not fear hard labor and unpleasant living conditions. You must not cry, for crying will not help you in anyway. Furthermore, even though you weep bitterly, you will still have to go to the country to do agricultural work."

Again, the Kwang Ming Daily of Aug. 22 reported that the Chinese Reds were forcing all students in the Wuhan District, Central China, who had completed their studies in junior or senior middle schools last summer, to become farmers, and they were not permitted to enter colleges or universities to receive higher education. A preliminary survey of thirteen middle schools reveals that there were more than 300 youths who were ordered to go to the farms to act as peasants.

* * *

In Tientsin, the Chinese Reds invited all the parents of 80,000 middle-school students to a special meeting. They urged all those present to change their attitude towards their sons and daughters, forbidding them to hope for higher education or to expect to acquire any special training in colleges or technical institutes. All the youths must be turned into tillers of the field to increase agricultural production in Red China.

Now let us look at the condition of the youngsters of primary schools. A report in the People's Daily of Sept. 2 stated: "All youths and girls, who have finished their studies in primary schools, cannot be promoted. According to incomplete statistics, in Liao-ning Province alone there are more than 135,600 students who cannot continue their education in the middle schools." The Chinese Reds must convert all of them into peasants to participate in the actual work of cultivating the fields or serving as farm hands to enhance production.

From the foregoing we can readily see that the Chinese Reds have treated the students very badly this year. The graduates of colleges and universities have been ordered to work in lonely posts in the border provinces far away from their homes, and the jobs are usually unsuitable or of too low a grade to require their high qualifications. This is tantamount to deportation, as the Soviets have done to the heroic youths of Hungary who took part in the revolution in October of last year. But the question is: Will those young men and women forget what the Communists have actually done to them?

Some observers have pointed out that the Chinese Reds have extended this harsh treatment to the students who have finished middle school or primary education partly as a punishment for their outspoken criticisms, but mainly to swell the farming poulation with the hope of increasing agricultural products. However, it is feared that, instead of reaping bumper crops, the Chinese Reds will encounter more troubles from the rural populace in the not-distant future. After all, highhanded oppression will simply make the oppressed react more violently than ever.

Peking's Legal Adjustments

SINCE the death of Stalin, there has been loud fanfare about the "return to legality" in Communist countries. Propaganda effusions have sought to make out that the basic faults of the old legal system have been eliminated and that, though there may be some minor differences in practical application, persons under Communist rule enjoy virtually the same legal protection as those in the Western democracies.

Even by the Communists' own admissions, however, court practices in Communist countries are giving the lie to this pretence.

We have already pointed out how the Kadar regime in Hungary has put its judges under pressure to impose sentences desired by the authorities, and how legal machinery has been set up whereby a higher People's Court controlled by government-appointed non-professional judges can set aside lower court decisions and convict persons who have previously been found innocent.

The same disregard for fundamental legal principles is being demonstrated by the Communist authorities on the mainland.

A person charged before a court with a certain crime and either freed or sentenced to what the Communists consider a light term may at any time be tried again for the same offence and subjected to a new, heavier penalty.

This is known as "correcting the deviation toward giving light sentences for serious crimes." It is applied particularly to "counter-revolutionaries," that is, people accused of almost anything from murder and rape to criticism of the Communist Party.

For example, Peking's official Communist news agency reports that a "counter-revolutionary criminal" called Lu Chih-wu, whom the Anhwei Provincial People's Higher Court had previously "mistaken for someone who had gone over to the side of the revolution," has now been sentenced to ten years' imprisonment.

Tsao Yeh, a "counter-revolutionary element" who had previously been "erroneously released" by the Hofei Municipal People's Court, has now been arrested again and sentenced to five years' imprisonment.

A Kuang Ming Jih Pao report states that a number of "counter-revolutionaries" accused of leading a "reactionary Taoist organ" were originally given "very light" sentences of eight years or less by the Hsin Ning Hsien People's Court in Hunan. The same court has now reviewed the case and revoked the "previous erroneous judgment." Two of the accused were sentenced to death and the others given heavier gaol sentences.

The intensified harshness of legal oppression is part of the campaign against "rightists," as Communist publications readily admit.

The "deviation toward light sentences for serious crimes" is blamed on "rightist ideology" among judicial personnel, and courts are said to be "coupling their effort in the anti-rightist struggle with a further drive against rightist ideology, as well as a renewed effort to adhere to a firmer stand, and revoke sentences found too light for cases handled over the past years in an effort to unleash the special duties and obligations of the People's Court."

In other words, the authorities have armed themselves with a new weapon to punish and intimidate those who do not accept Communist rule unquestioningly. Not only may they be accused of crimes alleged to have taken place long ago, but they may also be retried for alleged offences for which they have already stood trial and perhaps been acquitted.

How long this "correction of the deviation towards giving light sentences" will continue depends on the Communist leadership.

When or if Peking comes to the conclusion that mainland unrest has been smoothed over or rooted out, it may well institute a fresh period of legal moderation and "democratization."

It is plain, however, that the rights of the people of Red China are protected by no legal safeguards, and that the administration can manipulate and distort Communist "justice" in any way it chooses.

Stalin's Ceylonese Disciples

THE Ceylon Communist Party (CCP) was recently reported in the Ceylonese Press to have set up a General Revolutionary Council, staffed by leading members of the Party; as well as several district Revolutionary Councils covering the regions of Kegalla, Moratuwa and a number of towns.

The Ceylon *Daily News*, recording this development on May 30, suggested that the new Councils would help to coordinate the legal and illegal activities of the Party. Their formation may therefore herald intensified Communist front activities, for example in the CCP-dominated Ceylon Trade Union Federation (The CTUF is not, of course, the only federation of trade unions in Ceylon). The CCP General Secretary, Pieter Keunemann, issued a routine denial of the facts.

NOTES AND INFORMATION

The Holy Father calls on Catholic Laity to Spearhead the Church's Fight on Communism

THE Church has no intention of relenting in her battle against her avowed enemy, atheistic communism; she will use the weapons of Christ, with the laity as her army, to fight to the end, His Holiness Pope Pius XII said in an address to 2,000 delegates to the second World Congress of the Lay Apostolate.

The Pope's 12,000 word address, given in French, was a synthesis of recent papal pronouncements on a variety of subjects with which laymen should concern themselves.

The nine-day meeting brought together delegates from ninety-one countries, including 112 from the United States. They based their sessions on the theme "The Laity in the Crisis of the Modern World — Responsibilities and Formation."

After defining the lay apostolate and its role, the Pope proposed that they take action in such fields as the publishing of newspapers, radio, television and motion picture work. He also urged a study of problems concerning youth, international migration and special problems in existing Latin America, Asia and Africa.

Two-fold Function of the Lay Apostolate

Referring to the services rendered to the Church by those engaged in the lay apostolate in past centuries, the Pope said that the modern apostolate, differing in form from that of the past, has, nevertheless, the same two functions: to preserve and to conquer.

Both functions are sorely needed by the Church in the modern world, he said.

"Let it be clearly stated," he continued, "that Christ's Church has no intention of ceding ground to its declared enemy, atheistic communism, without putting up a fight. This battle will be fought to the bitter end with the weapons of Christ."

To those who will accept the call to battle, the Pope recommended the protection of "the Queen of Heaven . . . who has given tangible and prodigious assistance in recent years and in many parts of the earth."

"If there is a power in the world capable of overthrowing the petty barriers of prejudice and partisan spirit, and to dispose souls for a frank reconciliation and fraternal union among people," the Pontiff continued, "it is indeed the Catholic Church. You (the laity) can rejoice in it with pride. It is for you to contribute to it with all your strength."

In defining the lay apostolate, the Pope stated at the beginning that those laymen or women who are engaged exclusively in the teaching of religion with explicit episcopal mandate do not, for that reason, pass from the lay apostolate to a hierarchical apostolate.

He also clarified another point, which had been raised recently, by declaring that the time is not yet ripe for the reintroduction of the rank of deacon conceived as an ecclesiastical function independent of the priesthood.

It was clear to his listeners that he did not close the door to such a possibility. In fact, he went on to say that if such a diaconate should one day be introduced, it would not be part of the lay apostolate but would have to be considered as part of the priesthood.

In defining the role of the layman, the Pope said that the first thing which must be remembered is that Christ gave a two-fold power to his Apostles: the sacerdotal power of consecrating and the power of teaching.

The sacerdotal power, he explained, is transmitted by the successors of the Apostles, the Pope and the Bishops, to others through ordination to the priesthood.

On the other hand, he went on, the power to teach and govern remains reserved to the Pope and the Bishops. Priests and laymen can also teach religion, but only through the mandate of ecclesiastical authority.

The distinction to be made here, he explained, is between the apostolate of the priest, which is sacerdotal, and that of the laity, which is lay.

Role of The Layman Defined

The immediate and urgent role of the laity today, the Pontiff continued, is to bring the spirit of Christianity into all parts of human life: family, social, economic and political.

The Pope praised the contribution which teachers, lay and religious, have made to religious instruction in schools and held up as an outstanding example the Catholic schools of the United States.

The consecration of the world is, above all, the particular work of the laity, of those men who are intimately connected with the economic, social and industrial life of the world, the Pope said.

Naturally, he added, lay workers have the right to expect a proper wage, but they should not demand exaggerated salaries as the condition of their mission.

The Pope next began an examination of the concept of the lay apostolate in the strict sense.

It consists, he said, in the duty of assuming the tasks deriving from the mission entrusted by Christ to His Church.

Direction and Supervision by The Hierarchy

Catholic Action, he said, is an official apostolate for the laity when it is exercised through the mandate of the hierarchy. Since the mandate of the apostolate has been given to the hierarchy, Catholic Action must be organized according to the will and choice of the hierarchy, he said.

Nor should Catholic Action assume the monopoly of the lay apostolate, he pointed out, since along with it there is also the free lay apostolate.

Isolated individuals or groups of individuals can place themselves at the disposal of the hierarchy who can entrust them, for a fixed or indeterminate period of time, with particular missions, the Pope explained.

On this subject, the Pontiff pointed out that there has been confusion throughout the world as to what is and what is not Catholic Action, and some criticism has arisen from it.

He then explained what the term should mean. To solve the difficulty, he said, two practical reforms should be made: a reform in terminology and a reform in structure.

"It is necessary, first of all," he said, "to give back to the term 'Catholic Action' its generic sense, and apply it exclusively to the whole of the organized movements of the lay apostolate recognized as such on the national and international plane. It would then be sufficient that each particular movement be designated with its own name and characterized in its specific form, and not according to the common term.

"The structural form would follow the reform in terminology, namely all groups would belong to Catholic Action, preserving their name and autonomy, but forming all together, as Catholic Action, a federated unit. Every bishop would, in this manner, be free to accept or reject a movement, to entrust or not to entrust it with a mandate. . ."

Formation of Lay Apostles

In the second part of his speech the Pope dealt with the formation of lay apostles. He recommended that, in addition to the apostolic spirit, they should also have indispensable tact and thorough training in administrative, social, political and economic matters and, naturally, a deep knowledge of the social doctrine of the Church.

This formation must be taken care of by lay organizations which are called upon to assist the clergy, he added.

The Pontiff expressed his satisfaction that the majority of Catholic publishers and booksellers have exercised their professions in the light of a service to the Church. He recommended in addition that laymen apply the apostolate also to developing parish and lending libraries.

"Concerning the press," he said, "it can be said that the Catholic newspaper correspondent who works with the spirit of faith is undoubtedly a lay apostle. Furthermore, Catholics must collaborate with their press, if only in matters of local interest."

Touching on motion pictures, radio and television, the Pope referred to his recent encyclical, Miranda Prorsus, and once again deplored the shortcomings in those fields and expressed his appreciation of those who, through courageous intelligence and systematic work, have already achieved noteworthy results.

It is indispensable, he added, that the Church be represented on the committees in charge of organizing television programs and that producers be assisted by Catholic experts.

Further lay apostolic work suggested by the Pope included caring for the 20 million young people who enter the working field each year, and an application of the principles contained in the encyclical, Exsul Familia (The Family in Exile), to the problems of international migration.

Broad Field of Activities

He noted that in Latin America the chief problems were a great scarcity of priests amid rising populations, inroads by Protestantism into traditionally Catholic areas and the dangers of Marxist propaganda and spiritualism.

In Asia and Africa, the Pope pointed out, there is an inadequate knowledge of Catholic social doctrine. American and European universities, therefore, should be willing to help those Asian and African Christians who wish to prepare themselves for public office and the teaching profession in their homelands, he said.

After praising the extraordinarily dynamic spirit of the new Catholic African generations, he recommended two lines of action for them: collaboration with neutral and non-Catholic organizations wherever it is possible to serve the common good and the interests of God, and greater participation in international organizations, above all those of an agricultural nature.

Jesuits Raise Administrative Status of India and East Asia Provinces

THE 30th General Congregation of the Society of Jesus has established a new top level jurisdiction for India and Eastern Asia, indicating the growth of the Jesuit order in these areas.

The decision splits the Indian-East Asian

provinces off from the existing jurisdictions which are called assistancies because they are directed by assistants to the Jesuit Superior General in Rome.

The new region becomes the ninth assistancy to be formed by the Jesuits. It includes the provinces of Bombay, Madura, and Ranchi, and the vice provinces of Ahmedabad, Belgaum, Poona, Calcutta, Jamshedpur, Kanara, and Patna in India and the vice provinces of Japan and Indonesia.

According to the latest statistics there are 2,241 Jesuits in the new assistancy, including 1,250 priests, 627 Jesuit seminarians and 364 Brothers.

Taking into consideration the constant development of the Order, the Congregation decided to give the Society's Superior General full authority to further divide the new region and to set up a new assistancy for Latin America as soon as he thinks it is necessary.

Catholic Migration Congress Told Charity Lagging Behind Science in Cutting Across National Boundaries

THE "community of charity" in the world is lagging behind the "community of science," Msgr. Edward E. Swanstrom reported at the Third International Catholic Migration Congress.

Msgr. Swanstrom, Executive Director of the Catholic Relief Services-National Catholic Welfare Conference, spoke to more than 300 emigration and immigration specialists from thirty nations assembled in Assisi under the sponsorship of the International Catholic Migration Commission, with headquarters in Geneva.

The congress, based on the theme "The role and function of Catholic organizations in the field of migration," set itself the task of finding new means of meeting the long-term problems arising from mass migration and substandard living conditions in overpopulated areas.

The New York prelate, urging delegates to pool experience and resources in meeting the constant international challenges to Christian charity, cautioned against extreme nationalism.

"It is precisely in this field that Christians, unconsciously living by the old heresy of extreme nationalism . . . . have been slow to develop a body of applied knowledge," he said.

In contrast, he continued, the greatest scientists in more than sixty nations throughout the world — including those behind the Iron Curtain — are today working together in the study of the physical phenomena of the earth in connection with the International Geo-physical Year research.

In another address to the delegates, Auguste R. Lindt, United Nations High Commissioner for Refugees, strongly urged governments not to break up the family unit when assigning immigrants to new countries.

"The official thinking in the past has perhaps been too much concerned with qualifications of the individual," with the result that there have been thousands of families in which some members have been accepted for immigration and others rejected, Mr. Lindt said.

Heading an impressive attendance of Church and State dignitaries was His Eminence Adeodato Cardinal Piazza, O.C.D., Secretary of the Sacred Consistorial Congregation, under whose patronage the congress was called.

Among other prelates attending were Archbishop Pietro Parente of Perugia, Bishop Giuseppe Nicolini of Assisi, Bishop Paul Taguchi of Osaka, Japan; Auxiliary Bishop Francis V. Allen of Toronto, Bishop Joseph Blomjous of Mwanza, Tanganyika; Auxiliary Bishop Jean Rupp of Paris, and Archbishop Jozef Gawlina, Ordinary for Poles in exile.

The Vatican was represented by Msgr. Giuseppe Ferretto, President of the Vatican Supreme Council on Emigration, and Msgr. Pius Benincasa of the Secretariate of State.

Keynoting the theme of the congress was a message from His Holiness Pope Pius XII in which the Pontiff commended ICMC and its officials for work in resettling refugees and underprivileged people in lands of greater opportunity.

Msgr. Swanstrom, heading the CRS-NCWC delegation, affiliate and the largest of the thirty-four national agencies through which ICMC conducts its world-wide resettlement program, made a plea to the nations of the world to open their doors to the millions of uprooted and impoverished people who seek a haven of refuge and a life of stability in lands of greater abundance.

He said the time has come for Christians to face up to the implications of the fact that "one of the most real charities of our times is not merely the sharing of goods but sharing also of the earth's surface with those who use the living space."

The United Nations High Commissioner said the practice of accepting some members of a family for immigration and rejecting others forces them "to accept a painful separation or forgo their chances of resettlement."

The High Commissioner expressed his gratitude for the "active participation" of the Holy See in the work of the U.N. refugee relief program. He paid tribute to the ICMC and other Catholic voluntary agencies, especially the National Catholic Welfare Conference and the Caritas organizations, for their achievements in the field of refugee work.

Director of Dutch Relief Group Resigns, Charging it Slights Church's Mission Areas

THE head of an international Catholic sociological institute resigned from the Netherlands Organization for International Aid, charging that it slights Catholic mission areas.

Prof. George H. Zeegers, Director General of the International Catholic Institute for Social Ecclesiastical Research, also charged that the NOIA, set up to aid underdeveloped countries, is dominated by socialist thinking.

In his statement of resignation, Prof. Zeegers also referred to a controversy which has been going on recently in De Tijd, Dutch Catholic daily. Some Catholic leaders have stated that Catholics should not contribute to the NOIA, but should restrict their contributions to Catholic mission societies.

Surplus Foods Keep Thousands In Korea Alive

AMERICAN surplus foods are helping to keep thousands of Koreans alive, a recently consecrated Bishop said before leaving for his post in Korea.

Bishop Harold P. Henry, S.S.C., new Vicar Apostolic of Kwangju, in southwest Korea, made the statement on a visit to the headquarters of Catholic Relief Services — National Catholic Welfare Conference, world-wide relief agency of the U.S. Bishops.

"The ordinary Korean in my area does not see more than a pound of meat a year," he declared.

During the past winter, he added, 4,000 persons were saved from actual starvation by boatloads of these surplus foods that were sent to the offshore island of Huksan.

Editorial comment from Catholic papers in the Far East —

Press Review

Philippines Catholic Sentinel

Catholic Action In Politics Is Defined

MAY Catholic Action, as an organization, take active part in partisan politics? May it campaign openly against a political party? Or participate actively in a political contest between two rival candidates?

These questions, among others, were answered last week by Auxiliary Bishop Vicente P. Reyes of Manila, Catholic Action of the Philippines National Director, as he defined the organization's stand in the current political situation.

In an interview last week Bishop Reyes reiterated the following principles as norms for Catholic Action:

1. Catholic Action is outside and above all political parties;

2. Members of Catholic Action as individual citizens are free to choose their own political party under certain conditions;

3. Catholic Action has the right to form and instruct its members on political life;

4. Catholic Action should defend the mission of the Church and the interest of religion on political grounds; and

5. Catholic Action can and should exercise its influence and interpose its force and authority in political affairs which deal with Catholic Doctrine and its customs.

Catholic Action, Bishop Reyes stated, will not participate in "purely partisan politics." Being a direct collaborator of the Church, it does not aim to seek and protect special interests of any particular group, but rather seeks to promote the spiritual welfare of all without distinction. He cited the recent political contest as an example of "purely partisan" on the premise that not one of the parties had expressedly advocated any principle contrary to the teachings, rights, prerogatives and well-being of the Church.

In this case, he explained, neither the Church, nor any of its representatives, as Catholic Action, may organize a political party, nor collaborate with a political party, because by reason of its nature, the political party has no other purpose but its own interest and if sometimes it works for the common good, it does so primarily for its own benefit.

Should the occasion arise, however, that a political party, or even an individual candidate should advocate measures favoring communism, divorce, or for that matter, any legislation which may adversely affect the right and welfare of the faithful, only then can Catholic Action openly and actively campaign against such political parties or candidates.

In such a case, then, Bishop Reyes said, it becomes the right and duty of Catholic Action, as an organization, and every individual Catholic to: first, prevail upon the candidate or party who is favoring such measures contrary to the Church's teachings, to change their stand; and, second, should they refuse to do so, to vote and campaign against such party or candidate.

He cautioned, however, lest he be misunderstood, that the political stand of Catholic Action, is not based on the party or person, put on the political issue which affects the Church.

Under such circumstances, he said, it would seem that the Church is "meddling" in politics, while in fact, the Church is

merely defending Religion and its interests. That is not politics, he added.

"On the contrary, it is politics that has meddled with religion and with the altar. And therefore we defend the altar. It is incumbent upon us to defend religion, the conscience and the sanctity of the Sacraments."

On the other hand, the CAP National Director explained, individual members of Catholic Action may not only actively participate in partisan politics, but they have the duty to do so, not as CAP members, but as good Catholic citizens.

He also affirmed that individual CAP members may belong to political parties, "as long as those political parties, by reason of program and activities, give sufficient guaranty to respect the laws of God and the Church."

In general, however, Bishop Reyes stated, what Catholic Action members can do is train the mind of the youth in such a way as to be able to resolve political questions according to Catholic principles.

In politics, as in other aspects of life, Bishop Reyes said, the Catholic citizen should consider his religious beliefs as a component part of himself which he cannot and should not, ignore in any and all his activities.

There is nothing in this, he said, which may be contrary to the principle of separation of Church and State, as the so-called "separation" does not mean separation of the individual from his religion. Neither does freedom of religious belief mean freedom from religious belief, he added.

The Ceylon Messenger

On The Road To Communism

IT is now one year since the rising of the Hungarian people was ruthlessly crushed. But as we have ourselves been able to see from the two freedom fighters who have been here in Ceylon, the fires of freedom still keep smouldering in Hungarian hearts. Even as we write these lines, the United Nations is discussing the document which shook the world.

The immediate consequences of the Hungarian Revolution for the Communist Parties all over the world were cataclysmic; some of them, especially in Western Europe, lost up to 25 per cent, of their members. In Italy the Hungarian atrocities sent Togliatti into a huddle with his confederates who were alarmed at the tremendous repercussions of the event on their own mammoth Party.

Another consequence was that many people who should have known better argued that the Russian savagery in Hungary proved that communism could no longer pretend to be an ideal or an ideology. Marxism, they felt, was now at long last unmasked; it was a gigantic bluff with which self-seeking gangsters concealed their own aims. There it was in Hungary, stripped bare, for all the world to see.

But that was an over-simplification. Communism was indeed stripped to the bone in Hungarian hearts — but millions just refused to see. Far from being a spent-force, communism still goes on from one success to another. Far from being buried in Hungary, communism continues to forge ahead. We have to face the hard fact — that communism is still making new converts in important areas of the world; and that here at home, people have closed their eyes wilfully to Hungary, locked up that skeleton in a convenient cupboard, and they have gone on, just as before.

The briefest review of communism's gains *since* last November would be sufficient to show how dangerous and suicidal is the present mood of complacency and make-believe.

Here in Ceylon, we have drifted closer into the Communist orbit during the past few months than ever before in our history. Missions of every kind have been crisscrossing each other, in their haste either to go to China and Russia, or to come here from there. Aid for every conceivable project keeps tumbling in (of course with the assurance that it has no strings attached);

scholarships and other forms of assistance pour in; the latest offer from China to finance our rubber rehabilitation program is just part of the picture. Experts offering advice are easily found; and trade and cultural missions (as we ourselves pointed out many months ago) have been adroitly exploited to further the Communist cause. Never before has Ceylon been so close to communism and flirted so openly with it, as she is now doing. This is clearly seen from the present attitude to the U.N. Report on Hungary — a Commission on which Ceylon's representative served with the due permission from his country. Now, under pressure from various groups, it would seem that Ceylon may well oblige the hush-hush Hungarian delegation and refrain from voting, or do so, with reservations.

In India's Kerala State, communism has created history: for the first time anywhere, a Communist government has been put into power by a free vote of the people. And as we have reported in past weeks, the storm has already broken. Quite obviously, Kerala is being used as a "shop window" for communism in India. But despite that, the sordid tale of communism in Kerala in its few months of power, has already begun to weigh heavily even on a leftist-inclined person such as Krishna Menon. The rule of the fist has certainly commenced.

In Indonesia, recent developments show that Communist influence is increasing. In the Middle East, Soviet influence continues to grow, and communism has its foot firmly inside the door of the Moslem world which had hitherto been considered impregnable. In Syria, just now, the threat is direct and real. In Ghana too, the trends are rather foreboding, while the recent elections in British Guiana show that communism continues to hold a strong appeal.

These are just some of the significant political victories for communism which have been won *since* the Soviet carnage in Hungary shocked the world. They indicate that the initiative is still with the Communists, and that it would be utter folly to sit back complacently, fondly imagining that the shock of Hungary had awakened the world.

Despite Hungary, the Communist bid for power has grown and increased within the past ten months, as we can very well see here in Ceylon. And by some peculiar twist, of fortune, the very Hungarian uprising which shocked the world ten months ago, is now becoming a propaganda-weapon which the Soviets are using to excellent purpose.

All this is, of course, a sombre picture. For us in Ceylon, it is even a foreboding picture. And yet it is the stark truth. Playing at make-believe and pretending that it is not so, will not help in any way. It is for those who still love freedom and democracy to realize the grim reality and pass on the uncomfortable realization to others.

Hong Kong Sunday Examiner

Anti-Church Policies

L'OSSERVATORE Romano, Vatican City daily, has sharply criticized a speech in which Joseph Plojhar, an excommunicated priest, now a Czechoslovak cabinet minister, calls on the Church to give active support to Communist interests.

Recalling the various methods of oppression that are still being used in Czechoslovakia and China as well as other Communist-dominated nations against the clergy and the Catholic Church, the Vatican City daily added:

"But religion is entirely exiled: it is confined within the churches. Its freedom is strictly limited to the celebration of the rites of the Church and, as if this were not enough, it is under constant and tireless surveillance. . . . This always stricter seclusion aims at achieving the death by suffocation of faith in God.

"Existing legislation grants the right to dispense religious education. But this faculty hardly has a practical value. May it be sufficient to say that parents are

frightened into not asking for religious instruction for their children, while at the same time pastors are forbidden to request it.

"Tyranny begins with state control of education of the young. The Communists seek to hold their power through a monopoly of education in the countries they now dominate.

"When Catholics speak of freedom and tolerance, these works do not imply freedom from God's judgment.

"In Czechoslovakia as in the other countries behind the Iron curtain, such freedom is denied.

"Although they find themselves in these dramatic circumstances," said L'Osservatore, 'Catholics and the clergy are also expected to justify their existence under a Communist regime in a practical manner, by serving the state and its policies.

"An ecclesiastic, now fully won over to the masters has agreed to serve. He has convoked a few hundred priests and given them precepts about the 'historical duties of the Church.' He has gone so far as to put forward judgments and opinions on the Supreme Ecclesiastical Authority that are contrary to truth, justice and the very character of the Church. He even claims to point out to Catholicism the 'new roads' it should follow!"

Burma Sower

Vocations

THE opening of a new Major Seminary in Rangoon, will be a milestone in the life of the Church in our dear land of Burma. It is a sign that the Church has taken root, has grown into a tree, and has started producing fruits. It has become one with the country and has become part and parcel of the soil. It has become one with the life of the country, sharing its successes and vicissitudes. It fulfills the deep-seated desire of the missioners, all the Popes, nay the Mother Church herself, to see the sons of the soil bringing the Life, Light and Love of the Gospel to their own native land.

It is true that there are novitiates for Brotherhoods and Sisterhoods in Burma. It is true that many a son of the soil has become a priest. Two of them, we are proud to recall, are Bishops today. Nevertheless, it is the first time that the native sons will prosecute their complete course of studies for the priesthood in the country itself.

All these achievements should not cloud the fact that we need hundreds of priests to fulfill the task assigned to us by God: that of bringing the Life, Light and Love of the Gospel to every corner of Burma. We need priests to look after the Catholics scattered throughout the length and breadth of Burma. We need priests to bring solace and comfort to everyone irrespective of creed or race. We need priests to look after the existing schools and institutions and found new ones. We need priests to work for the uplift of the people and sow the seeds of concord and amity among them. We need priests to work for national unity and solidarity by social and educational undertakings. In a word, we need priests for the service of the country.

The necessity of priests for the enormous tasks which lie ahead of the Church is evident. But what is not evident is the fact that our young men do not realize the position of the Church, do not think of shouldering the task in order to help the already overburdened and overworked priests by dedicating themselves to the cause of the Church and the country. We, the sons of the soil, we only can shoulder the task. We cannot expect outside help for very long. It is our task now. We are grateful to all the missioners who came to help us in the task of consolidating the Church. But now it is our task to see the Church flourish in this land and bear abundant fruit.

Therefore, let the young men who want to serve their country and their countrymen gird their loins and join the ranks of the Soldiers of the Gospel, sacrificing all the comforts and ease, pleasures and allurements of this ephemeral world for the sake of eternal life and for the love of our countrymen. May God inspire many of our young men to join the ranks of the priesthood.

Newsbriefs

1.—CHINESE STUDENTS CONTINUE TO REBEL AGAINST COMMUNIST DOMINATION

UNITED NATIONS — China mainland was recently on the verge of a "popular uprising of the Hungarian type," sparked by anti-Communist student movements Nationalist China has reported to the United Nations.

Dr. Hu Shih, considered the greatest living Chinese philosopher, said in a speech prepared for delivery to the General Assembly that student bodies responded in every part of China — "from Mukden to Canton, from Shanghai and Nanking in the east to Chungking and Chengtu in the west."

Dr. Hu set a U.N. precedent in delivering Nationalist China's major policy speech. Never before has a scholar of his stature spoken for a country in the Assembly and never before has such a speech been made by anyone other than a high government official.

"Thousands of students participated in demonstrations against the Communist government. Communist Party officers were beaten up in student riots which were suppressed only when the Peking regime realized the growing gravity of the situation," he said.

Dr. Hu quoted news reports that three student ringleaders were executed at Hanyang in June and other leaders given prison sentences of five to fifteen years.

Outspoken Criticism

"The events in Hungary," Dr. Hu said, "have given rise to two important anti-Communist movements on the Chinese mainland during the last few months. One of these has been a nationwide outbreak of anti-Communist movements among the students in the universities, colleges and middle schools. The other has been one full month of outspoken criticism and attack on the Communist Party by many Chinese intellectuals in the universities and in the so-called Democratic parties.

"It is absolutely untrue that the Communist regime in China has won over the mind and the heart of the young. What happened in Hungary last October has proved beyond doubt that the young students and workers of Hungary have not been captivated by fully ten years of Communist rule and indoctrination. And the recent student revolt in China furnishes us with the best proof that, after eight years of absolute rule and ideological moulding, the students in China are almost unanimously in opposition to the Communist Party and Government."

The student revolt began at Peking University, Dr. Hu said, and "by the first week in June, the student movement threatened to break out into a popular uprising of the Hungarian type."

"But the Communist regime," he said, "realizing the gravity of the situation, took repressive measures in all the large centers of student population to isolate the student groups, arrest the ringleaders and prevent all street demonstration."

Alleged Trap

The Peking policy of permitting free criticism — a policy which lasted from last May 8 to June 7 — was a trap designed to persecute and purge "the Rightists" who were quick to voice frequent criticisms that there "is no freedom, no human rights and no free elections" on the mainland, Dr. Hu said.

He said thta, previously, Chinese were "called to the microphone to broadcast a speech prepared" for them or to sign "an article writtten for" them.

The Chinese under the Communists, he said, "have no freedom of silence, which

is often more important than freedom of speech," Dr. Hu, who lives in New York, went on:

"For instance, when the Communist regime ordered a nationwide purge of the poisonous effects of the thoughts of Hu Shih, every friend or student of mine had to speak his piece in refutation and condemnation of me, knowing very well that I would surely understand that he had no freedom of silence."

Campaign Continues

The campaign to persecute those who spoke against the government under the shortlived liberal speech policy, Dr. Hu said, "is still going on with a dozen leading intellectuals selected to be the targets of public interrogation, humiliation and degradation."

Dr Hu said he was "pained" to see the Assembly "waste so many precious hours on the question of the so-called Chinese representation."

"On the mainland of China today," he said, "men and women who dared to be independent are being arbitrarily arrested, imprisoned, executed or otherwise disposed of. Many millions of farmers have been dispossessed and are being subjected to a most brutal form of human slavery. Many millions of innocent citizens are being sent to camps of slave labor — which is dubbed reform through labor — sons and daughters are required to inform against their own parents. The home has no more privacy and the individual has no more dignity and worth of the human person. He has none of the fundamental human rights — not even the freedom of silence.

"If such a regime be worthy of membership in the U.N., then the U.N. is not worthy of its Charter and its universal declaration of human rights."

2.—COMMUNISTS INFILTRATE SOUTHERN PHILIPPINES

MANILA, (UP) — Indonesian and Chinese Communists are infiltrating through the Philippines' "back door" in Sulu Province from Celebes and Borneo, according to reports reaching the Defence Department here.

Authorities in Sulu Province said the aliens came on board fast motorboats, allegedly on missions to step up Red propaganda in this country.

The Defence Secretary, Jesus Vargas, ordered four military area officials to step up their intelligence work to pinpoint Communists for prosecution and deportation.

Mr. Vargas flew to Sulu for an on-the-spot survey of the peace and order situation there.

Government intelligence operatives were trying to link the Communist infiltration with the gun-running business supposedly operated by certain Chinese in connivance with some Sulu officials.

The Sulu Governor, Leon Fernandez, told Mr. Vargas of the confiscation of brand-new rifles from members of the syndicate. He said the guns, which apparently came from Celebes had been sold to Communists in Celebes at US $500 each.

Sulu residents also reported a sudden increase in the circulation of Red-printed propaganda matter suspected to have been smuggled to the province by the same aliens.

Mr. Vargas decided to fly to Sulu following receipt of reports of the "abnormal" situation in the area.

3.—JAPAN TO DEVELOP OWN POLICY IN FOREIGN AFFAIRS

WASHINGTON, (UP) — The Japanese Foreign Minister, Aiichiro Fujiyama has warned that Japan may not always follow the same tactics as the United States in international affairs although "our ultimate objective is the same and basically our course is the same."

He told a luncheon meeting of the Japan-America Society that "in the complicated and changing tides of international affairs there may be occasion when we might have to change our course temporarily in accordance with weather conditions. However, our ultimate destination is the same and basically our course is the same. It is with this firm conviction that we of Japan are steering our course."

Although he did not say so, the Foreign Minister was understood to be referring to Japanese-American differences concerning the wisdom of immediately banning H-bomb tests and the advisability of trading with Red China.

Mr. Fujiyama told his audience: "I am second to none in my resolve to strengthen Japanese-American cooperative relations in pursuit of our common objective to secure peace based upon freedom and justice and to promote the welfare of peoples not only in Asia, where Japan's own relations are close, but also throughout the world."

He then warned that although "the objectives we are trying to attain are the same" there may be occasions when Japan proceeds in a manner different from that adopted by the United States.

Mr. Fujiyama's speech was one of the final formal engagements on his schedule here. He leaves tomorrow morning for New York en route to London for talks with British officials.

The Foreign Minister devoted a considerable part of his speech to economic matters, particularly Japanese-American trade relations.

He said that in the face of the intensified Communist political-economic offensive the US and Japan should not permit their "mutually beneficial relations" to be marked by misunderstandings on economic matters.

He referred particularly to American moves to hold down imports of Japanese goods.

"Japan to whom trade with the "United States is a vital matter of life or death, views with particularly deep interest and concern the trends in this country with respect to foreign trade problems," Mr. Fujiyama said. "This explains why our people are sensitive about problems of trade. Any move in the United States to restrict imports from Japan — even though it may have no particular importance in this country — has an immediate and harmful effect on the industry in Japan and even more widely unfavorable impact upon Japanese public opinion. It is utilized by those who seek to alienate Japan and America by inciting popular sentiment.

"In these times when the so-called cold war is somewhat receding, but when international communism is intensifying its efforts in the political-economic sphere, our countries cannot and should not by their own acts provide cause for bringing harm upon their mutually beneficial relations."

Mr. Fujiyama said the Japanese recognize that "some of the responsibility lies on our side" to maintain good trade relations. "That is why," he declared, "the Japanese government and business circles concerned are doing all in their power to improve quality and stabilize prices and are taking measures to ensure the orderly marketing of our export goods."

4.—POLICE RAIDS IN SINGAPORE REVEAL EXTENSIVE COMMUNIST ACTIVITY AMONG STUDENTS

SINGAPORE, (AP) — Police in widespread Singapore island raids have arrested an estimated fifty persons including some high school students in continuation of an anti-subversive sweep in which thirty-seven people were detained.

Homes and school effects of students were searched for Communist propaganda. The new cleanup is aimed at forestalling Communist violence which usually takes place when the Red Chinese and the Nationalist Chinese celebrate the anniversaries of their governments.

Chief Minister Lim Yew Hock declared student riots similar to those of last year would have resulted had not the arrests been made.

Police Reports Confirmed

He told newsmen "documents seized during raids confirmed a police report about the existence of an underground Communist movement to subvert middle school students."

He declared this underground movement was part of an overall Malayan Communist Party plan.

"We had to take this action before the group got a strangle hold on students like last year," he said.

Asked if the government did not fear there would be student violence as a result of the arrests, he replied: "If students organize any sit-down strikes like last year we will move in at once and act."

Lim said among the forty-eight students rounded up were two girls. The students were mostly in the 18-19 years age group, but the youngest was 15. They came mainly from the Chinese high school.

Lim said the students are being detained under the preservation of public security ordinance, but their cases would be considered by the Council of Ministers.

Hsueh-Hsi Classes

Picturing the resurgence of the student resistance movement he said they held hsueh-hsi classes. They prevented masters from entering classrooms and posted guards to keep outsiders away. Red indoctrination took place at picnics.

Lim said in raids on student homes at the time of the arrests police seized Communist documents. Some were issued by the Malayan Communist Party, others by the Chinese Communist Party.

Police seized 525 copies of a book containing subversive songs.

One contained the lyric: "Don't be afraid of wolves and jackals that are in front of us,

Don't be afraid of tigers and leopards that are behind us;

Heighten our spirit and be brave,

Load our guns and shoot them dead."

Speaker at Picnic

Quoting a police report of activity at a picnic attended by seventy students of a Chinese high school on last Aug. 17, Lim said one speaker said "the independence we have obtained is a result of the work of Chin Peng (secretary-general of the Malayan Comunist Party) and his comrades during the past eight years, and not by Lim Yew Hock and Tengku Abdul Rahman (Chief Minister and Prime Minister of Singapore and Malaya, respectively).

The students shouted a Russian phrase in applauding the speaker.

5.—TAIWAN PREMIER WARNS AGAINST NEUTRALISM OF FREE NATIONS

TAIPEI, (REUTER) — Nationalist China's Premier O.K. Yui has appealed to free nations to guard against neutralism.

He made his appeal at the opening session of the first council meeting of the Asian Peoples Anti-Communist League, with representatives from eleven countries.

He said there had recently been a series of serious developments behind the Iron Curtain indicating the eventual collapse of the Communist bloc.

He added: "But it would be wrong to think that these will necessarily hasten the end of communism."

"For this reason, the free nations of the world should not delude themselves into a false sense of security. They must redouble their efforts . . . Above all they must guard against neutralism."

The council meeting was attended by delegates from Australia, Nationalist China, Hong Kong, South Korea, Macao, Malaya, Pakistan, the Philippines, the Ryukyus, Singapore and South Vietnam.

The chairman of the league's China branch, Ku Cheng-kang, opened the meeting by calling on the delegates to fight for the unity of all anti-Communist forces.

The session also discussed the calling of a world-wide anti-Communist congress.

6.—PRESIDENT OF SOUTH VIETNAM URGES COURAGE BY ASIAN NATIONS

SEOUL, (UP) — President Ngo Dinh Diem of Vietnam has called upon Asian nations to face their destiny with "courage, with means which are historically within their reach."

In a 13-minute, 900-word speech delivered in English before the National Assembly, Diem said "no shirking of responsibility, directly or indirectly, could free us from the tragic reality which is our present destiny."

Diem spoke to the assembly after conferring with President Syngmam Rhee of the Republic of Korea for more than one hour.

"If we do not wish to betray all those who have given their lives for our common cause," Diem told the assembly, "we must face that destiny with courage, with means which are historically within our reach.

"This is precisely what the Korean and Vietnamese people have done.

"In fact in spite of some differences in certain important aspects after the end of the Second World War all Asian peoples were confronted by the same basic problems.

"What makes the destiny of Asia so tragic, when she has just freed herself from

oppression and is hardly ready to deal with difficult problems arising from the post-colonial state of anarchy, is the necessity for her to fight anew another system of oppression, so much more serious and dangerous — the Communist system."

"To considerable material difficulties of such a situation are added intellectual apprehension and moral disarray resulting from the discrepancy between vision of reconquered independence leading without delay to freedom and economic progress, and stern reality of strict discipline of Communist action demanded by modern technology and struggle against communism."

7.—AMERICAN BANKER REASSURES ASIANS OF CONTINUED AID

NEW YORK, (UP) — The underdeveloped nations of Asia can count on continued public and private aid from the United States, John McCloy, chairman of the Chase Manhattan Bank has declared.

He told the tenth annual Far East conference: "I spite of all other pressures that bear down on the average American— the huge burden of defence, the high taxes, the quite understandable yearning for a less complicated mode of life — the more thoughtful citizen is conscious in his inner self of the need to assist other countries."

Mr. McCloy was the luncheon speaker at the conference of Asian-American business and government leaders to find new ways of promoting trade between Asia and the United States.

"Americans recognize that they have a wide range of interests in common with the free peoples of Asia — that the world has been foreshortened, and that both mutual defence and prosperity rest in part on economic growth and well-being in other areas, including Asia.

"But aside from this, a strong instinct to aid others who are friendly runs through the large mass of the American people, and it is a serious mistake to overlook it, to discount it, or to put it down to sheer self-interest."

Mr. McCloy predicted that capital from the West "may well become more readily available to the underdeveloped lands within the next several years, provided of course that the climate and conditions exist to absorb it."

8.—INTERNAL PROBLEMS PROMPT RED CHINA'S BAN OF U.S. NEWSMEN

WASHINGTON, (UP) — One of the big reasons the mainland Chinese are stalling on allowing U.S. reporters to enter China is to hide spreading "famine, poverty, unemployment and official corruption," according to the U.S. News and World Report.

In an article which the magazine said was "reported from Hong Kong and Tokyo," the Communists were pictured as being "as far away as ever from solving their many problems at home."

The magazine said the Reds were boasting that farm conditions had improved since they took over.

"But how much it has benefited the average farmer is questionable. He has to pay taxes, then fill his quota of grain to the state at low fixed price, then give grain to his cooperative for seed feed and reserves. What is left over he may keep.

"They (the Reds) also claim that the Chinese peasant today eats 475 pounds of rice, about four pounds of edible oil, eight pounds of meat and two pounds of sugar a year.

"No Western dietitian would call this adequate."

The big problem, U.S. News and World Report writes, is over-population.

"At the present rate of growth China can expect by 1980 to have a population of one billion or two-fifths of all the people in the world."

"This in turn leads to widespread unemployment.

"A U.N. survey predicts that at the planned rate of economic growth China will have 17 million unemployed by 1962."

This bursting at the seams is worrying not only China but Russia as well. Premier Chou En-lai recently remarked, the magazine recalled, that "if we can't support the people we may have to invade other countries."

What bothers Russia is: will China turn a covetous eye toward Soviet Russia or move into Southeast Asia. Both steps could be dangerous.

On an official level in China all is not well.

"Corruption within the Party and the Government is on the rise," U.S. News and World Report says. "Some Government agencies have been hoarding supplies and selling them on the black market. Many Western-trained Chinese are disillusioned with communism and practically all non-Communist Chinese resent official snooping, spying by neighbors and other aspects of the Police State.

Possible Split

"There is evidence of some sort of split among the Chinese leaders. There are signs of friction between Mao Tse-tung and Chou En-lai ranged together on one side and Liu Shao-chi long considered the strongest candidate to succeed Mao when he dies and Peng Chen, the most powerful of the Party Secretaries, on the other.

"The inside story of the present struggle may never be known. Most observers agree, however, that no matter what happens Mao Tse-tung will continue in unquestioned control of the Chinese Communists as long as he lives."

9.—FORMER CHINESE PREMIER ADVISES JAPAN TO OUTLAW COMMUNIST PARTY

TOKYO, (AFP) — Visiting ex-Premier of Nationalist China General Chang Chun urged Japan to outlaw communism in the same manner as the Philippines and Malaya.

Speaking before 200 leading Japanese businessmen and Deputy Prime Minister Mitsujiro Ishii in Tokyo, President Chiang Kai-shek's special envoy recommended legislation to all Communists.

He recalled that Prime Minister Nobusuke Kishi had told him it was impossible to outlaw any special party under the present constitution but he said that there should be ways of driving out communism without infringing the constitution.

Turning to economic problems, General Chang advised Japan to eschew trade with Communist China and push joint business enterprises with Nationalist China.

In a fiery one-hour address, General Chang likened communism to a virus which ravages the body before the victim realizes what is happening.

He admonished the Japanese to isolate those infected with the disease of communism by outlawry.

10.—SINO-JAPANESE RELATIONS GROW STRONGER, REPORTS COMMITTEE HEAD

TAIPEI, (REUTER) — Mr. Tadashi Adachi, leader of a Japanese delegation of the Committee for Promotion of Sino-Japanese Cooperation said here that the friendly relationship between Japan and Nationalist China was growing stronger.

In Taiwan to attend the second general assembly of the committee the 74-year-old Japanese visitor told a press conference that the visit to Taiwan by the Japanese Premier Mr. Kobusuke Kishi, and the return visit by Dr. Chang Kai-shek's representative, had contributed greatly to the relationship between the two countries.

He said: "Dr. Chang's visit has deeply impressed Japanese society."

The Japanese delegation of fifteen, comprising politicians, businessmen and teachers, will attend the second general assembly of the committee opening on Sunday.

The conference, lasting three days, would emphasize economic cooperation, Mr. Adachi said.

The Committee for Promotion of Sino-Japanese Cooperation is a civic organization established early this year. Its first general assembly was held in Tokyo last April.

The Nationalist delegation of the committee consists of twelve members headed by Mr. Kuo Cheng-kang, chairman of the Nationalist chapter of the Asian Peoples Anti-Communist League.

11.—ALL MINORITY GROUPS IN RED CHINA TO BE WIPED OUT, SAYS RECENT REFUGEE

HONG KONG — The anti-rightist campaign in Communist China was designed to weaken the minority political parties which were gaining support from the

people, Mr. Chou Ching-wen, Deputy Secretary-General of the Democratic League, has reported here.

"Power and influence of the Communist Party in various government or semi-government organizations dwindled fast because of the highhanded attitude," Mr. Chou pointed out. He is also a member of the Central Standing Committee of the Democratic League, a minority political party.

Mr. Chou fled to Hong Kong from Peking during the recent rectification campaign on the pretext of consolidating overseas members of the Democratic League.

He warned the people of the outside world not to indulge in the fantastic idea that there was a split among the top ranking Communist leaders.

"The Reds are as well united as before," he stressed.

In a report in Newsdom, a pro-Nationalist publication, Mr. Chou, who has been branded by the Chinese Communists as a member of the dissident rightist clique, revealed that the Communists had long planned to wipe out all the eight minority political parties in the government.

The Democratic League, being the most powerful among them, Mr. Chou pointed out, had to be crushed because of its influence over the students in middle schools and universities and workers in farms, factories and mines.

Fabian Socialism

He believed that Communist rule sooner or later would be overthrown, as it was resented by the people who no longer followed blindly but were contemplating revolts, Newsdom said.

Mr. Chou, who has long been known for his advocacy of Fabian Socialism was quoted as saying that the Communists had planned charges against Mr. Lo Lung-chi, Vice-Chairman of the Democratic League, before he was forced to confess his anti-Communist activities during the recent anti-rightist campaign.

The British educated Chinese professor refuted the Communinst accusation that Mr. Lo had held numerous meetings with other top members to plan for anti-government activities.

"Actually we just met to discuss affairs of our own party," Mr. Chou said, adding that it was absolutely not a crime for leaders of recognized political parties in other parts of the world to meet and discuss affairs of their own.

"It is true that the Democratic League was dissatisfied because of the Communist intrigue to get rid of it, but it is absolutely a trumped-up charge that the Democratic League formed a nucleus of an anti-Communist force," he was quoted as saying.

He denied that there were any party struggles among top ranking Communist leaders.

Mao Tse-tung's pleasure trip in the midst of the rectification campaign was aimed only to lead the people to think that he had nothing to do with the campaign and hence to ease their ill-feeling, if any, against him, Mr. Chou explained.

12.—NATIONALIST CHINA LAUNCHES U.N. CAMPAIGN TO AID H.K. REFUGEES

NEW YORK, (REUTER) — The Chinese Nationalist government has publicly launched a campaign to gain international sympathy and support through the United Nations for 700,000 Chinese refugees in Hong Kong.

First step was a meeting of private relief agencies at which Mr. Fang Chih, Secretary General of the Free China Relief Association presided and outlined the situation of these refugees in the British crown colony.

He said that Hong Kong authorities were doing all they could to care for the refugees from the mainland but that their number was "overwhelming."

"The General Assembly should acknowledge that the Chinese refugees in Hong Kong are a matter of international concern," said Mr. Fang who will sit as Nationalist China's delegate in the Assembly's Social Committee when it debates the refugee problem probably early in November.

Periodic Reports

"It should appeal to member states, inter-governmental and non-governmental organizations for funds and services for their relief and receive periodic reports on the progress of the measure taken," he said.

The refugees problem — in broad perspective — is on the committee's agenda as it has been annually for many years.

Chinese delegation sources said they had been consulting with "interested" delegations ti see "what can be done to relieve the plight of the refugees in Hogn Kong.

Initially these sources said they were seeking to have the United Nations acknowledge that the Chinese refugees in Hong Kong are a "matter of international concern."

They were also going to "appeal for funds from governments and private relief agencies for that purpose."

Miserable Conditions

Mr. Fang said the Free China Relief Association had up to now spent more than HK$24,000,000 for relief purposes helping 53,946 refugees resettle in Taiwan.

"I have visited Hong Kong many times in the last few years," he said. "I was greatly shocked by the miserable conditions these refugees were in. Their homes are sheds of flimsy wooden structure mushroomed in isolated areas and on hillsides. Even worse off are those refugees who have to sleep on street pavements or just anywhere in the open."

Mr. Fang said Chinese refugees in Hong Kong were political refugees and entitled to international assistance just as the Hungarian refugees had been assisted.

"We think it is neither wise nor fair for the United Nations to set up two kinds of standards for the treatment of refugees," he declared.

13.—CHINESE REFUGEES MUST LEAVE ISLANDS, SAYS PHILIPPINE OFFICIAL

HONG KONG — The 2,400 Chinese refugees stranded in the Philippines for nine years after the Communists won in China will not be returned to Red China against their will, the Philippine Consul-General here has stated.

Mr. Eduardo Rosal added that this — and also Taiwan's refusal to accept the refugees for lack of space — his government was now "determined" to have the group leave the country.

Mr. Rosal said Mr. Emilio Galang, Commissioner of Immigration, had not discussed the matter on his latest visit to Taipei.

He said the matter was now for the Foreign Affairs Department to settle, rather than the immigration authorities.

He added that he himself had not been asked to find out whether any of the refugees could be received here.

Nor had he discussed the matter with Mr. Galang when that official made a side trip here en route back from Taipei.

He commented that he found it difficult to see how Taiwan had no room for the refugees for "several years" — the period of negotiation of the dispute — when it had just recently accepted 25,000 repatriates from Vietnam.

Mr. Rosal said the group of 2,400 had been in the Philippines since 1948.

Mostly from the Amoy area, they had come to Manila as businessmen to see a trade fair. During the two months they were there the Communists seized Amoy, and the group was stranded.

Since then, he said, the Manila government had reluctantly renewed their visas. But now it had decided the group must go.

14.—PEKING ARRESTS 81,000 REACTIONARIES

PEKING, (AFP) — It has been revealed that 81,000 reactionaries has been detected and arrested throughout Communist China since July 1955.

The disclosure was made at the opening of an exhibition of reactionary crimes in the Peking Palace of Culture, presented by the Public Security Bureau.

Forty cases of hidden spies and political swindlers were exposed, according to statistics presented at the exhibition.

Police answered 1,300,000 political questions raised by the public during the period reviewed.

The exhibition provided summaries of outstanding cases involving counter-revolutionary activities, and described the elimination of various spies, hooligans, and counter-revolutionaries.

Part of the exhibition deals with attempts made by counter-revolutionaries to use the opportunity presented by the rightist deviation movement early in 1957 to restore capitalism.

Book Reviews

BARE FEET IN THE PALACE

By Agnes Newton Keith. 359 pp. Michael Joseph Ltd. London. US $3.50.

Bare Feet in the Palace is a report on the Philippines, where the author lived with her family for a few years. The Keiths arrived in Manila in 1953, the year that Mr. Magsaysay was elected President of the Philippines. The title of this book comes from the significant change which took place at the Presidential Palace where everyone, be they rich or poor, can now gain admittance to air their grievances.

The author writes very casually, but manages to give her readers much first-hand information. She discusses the Huks, the rich, the poor, the barrios, the weather, the countryside, the cities, the artists, and many other pertinent subjects.

One of the most important parts of this book is a report of the visit the author and her husband made to Japan. Having suffered so much as prisoners of the Japanese during the war and having been disillusioned about a nation they had considered friendly, the Keiths went to Japan with many misgivings. However, they came away full of admiration for the country and its people.

Agnes Keith will be remembered by many for her book Three Came Home, the story of the four years that she and her family spent in a Japanese prisoner-of-war camp. It was widely read in the States and in Asia and was eventually made into a movie. Her first book Land Below the Wind won the Atlantic Non-Fiction Prize in 1939. This is her fourth book and it should prove as successful as the others.

Although the reader may feel that some of the author's observations are trivial and even superficial, there are many passages in this book which are extremely sensitive.

THE INTERPLAY OF EAST AND WEST:

Points of Conflict and Cooperation.

By Barbara Ward. 152 pp. Norton. 1957. US $3.50.

A distinguished British Catholic commentator on international affairs makes a searching analysis of contacts between East and West. The first phase of interchange between the lands of the Mediterranean basin and the ancient cultures of China and India began about 500 B.C., and was cut off by the rise of Islam.

The second phase, from the Voyages of Discovery to the early decades of our century, saw the collapse of the static East under the West's dynamic impact. About a quarter-century ago the East's counter-attack against the West began. Miss Ward states her firm belief that there is but one basis for a lasting solution to present tensions: moral unity between East and West. For the Catholic, that means a human race lodged on the foundations of world Christianity.

ATOMIC APOSTLE:

A Biography of Thomas M. Megan, S.V.D.

By E.J. Wojniak, S.V.D. 279 pp. Divine Word Publications. 1957. US $3.50.

As a rough-and-ready farmboy in Iowa, young Tom Megan had no idea that one day he would become a missioner for Christ halfway around the world. While attending the seminary at Techny, Illinois, however, he discovered a calling to the foreign missions. This led to twenty-two hectic years in China, preaching the Gospel, surviving floods, droughts and attacks by bandits, and hiding out from the Japanese during World War II.

A legend among his Chinese converts, Monsignor Megan returned to the United States in 1947, and spent his last few years among the Negro Catholics in the South. This tender, informal tribute to the memory of a great Divine Word missionary has been prepared by a fellow missionary, also a veteran of years in China.

Reviews in Brief

THE RIGHT OF NATIONS TO EXPAND BY CONQUEST

By Raymond de Martini, O.F.M. 174 pp. Catholic University.

In this unusual study prepared a few years ago at the Catholic University of America the author sets forth the conditions under which a "have-not" nation may legitimately, by means of war, secure the elementary needs of its people from a "have" nation. Serious students of world questions will be interested in the work because it will help them to understand that the Church does not teach supine pacificism in the face of grave injustices.

ST. THERESE AND HER MISSION

By André Combes, S.T.D. 241 pp. Kenedy US $3.50.

An outstanding French scholar examines closely the life and writings of the cloistered nun whom St. Pius X called "the greatest saint of modern times" and who has become, despite her sheltered life, co-patron of the missions with St. Francis Xavier.

TARGET: THE WORLD

By Evron M. Kirkpatrick. 362 pp. Macmillan. 1956. US$ 5.00.

This a scholarly presentation of Communist propaganda around the world, intended not for the average reader but for the specialist. The author outlines continent by continent, country by country, Soviet methods of propaganda and espionage. A sobering, if somewhat repetitious, picture of Soviet duplicity.

MOSCOW AND THE COMMUNIST PARTY OF INDIA

By John H. Kautsky. 220 pp. John Wiley & Technological Press. 1956. US $6.00.

This scholarly and objective study of Communist activity in post-war India is definitely not easy reading, but is recommended to serious students of Indian affairs or international communism. The author outlines very well new Communist tactics used in India and Brazil, which he names Neo-Maoism, since this line was first used in China.

SESSHU

Edited by Tanio Nakamura, English text by Elise Grilli. 70 pp. Tuttle. 1957. US $1.25.

Readers interested in Japanese art and culture will welcome this excellent, brief study of a Buddhist monk-painter, who has frequently been compared to Fra Angelico, his contemporary in the West. Sesshu's landscapes beautifully reflect the spirit of Zen Buddhism. Sixty-one illustrations.

A SOURCE BOOK IN INDIAN PHILOSOPHY

Edited by Sarvepalii Radhakrishnan & Charles A. Moore. 684 pp. Princeton. 1957. US $5.00.

India's Vice President, who is also one of the country's best-known philosophers, here collaborates with a professor from the University of Hawaii to produce a rich treasure house of the human mind and spirit — a one-volume collection of the primary sources of Indian philosophy from the ancient Vedas to contemporary writings.

SOVIET RUSSIA IN CHINA

By Chiang Kai-shek. 392 pp. Farrar, Straus & Cudahy. 1957. US $5.00.

At the age of seventy, the leader of Nationalist China looks back on thirty-odd years of fighting against Communist aggression and concludes that communism is totally unsuited to the Chinese people. His own account of the ups and downs of relations between China and the Soviets is an important document of our times.

CROSS AND CRISIS IN JAPAN

By Charles W. Iglehart. 166 pp. Friendship Press. 1957. US$2.50.

Stimulating glimpses of Japan's small but dynamic Christian minority, as seen by a Methodist missionary who has had years of experience in Japan. He surveys all the church groups sympathetically, and tells of their positive contributions to the rebirth of a healthy Japan.

Mission Chronicle

BURMA

BURMESE PREMIER'S LETTER TO HOLY FATHER SHOWS HIS HIGH ESTEEM FOR CHURCH

RANGOON, Burma — Letters exchanged earlier this year between His Holiness Pope Pius XII and Burmese Prime Minister U Nu show the Premier's high esteem for the Church.

The correspondence has now been released here.

The Prime Minister, who visited the Holy Father several years ago, sent his letter through Archbishop Victor Bazin of Rangoon who went to Rome in February. The Archbishop later brought back the Pope's letter of thanks and greetings to the Premier.

In his letter Prime Minister U Nu repeated what he had said about the Church during Burma's national Eucharistic Congress in 1956. He wrote to the Pope:

"Since I personally had the privilege of being received by you, my country has had the proud distinction of providing the venue for the First National Eucharistic Congress. That was a year ago. Since then I have had no occasion to regret what I, as Prime Minister of the Union of Burma, said at the time that:

"1. The Roman Catholic Church in Burma is loyal to the Union and to the legally constituted Government of the Union;

"2. The Roman Catholic Church in Burma never dabbles in politics, directly or indirectly, and it has consistently concerned itself with religion only, and in the spirit of sincerity;

"3. The Roman Catholic Church in Burma, far from dividing the citizens of the Union directly or indirectly, is espousing the cause of national solidarity.

On the contrary, in the period that has elapsed, I have become more than ever convinced that the Roman Catholic Church is a unifying force against the forces of darkness and ignorance which constantly menace the world."

The Premier expressed his "deep gratitude" for what the Church is doing in Burma to promote "peace, national solidarity, education and social welfare." He repeated the statement that he had made publicly during the Eucharistic Congress here, saying:

"It only remains for me to restate that, in our opinion, the Roman Catholic Church has been an ideal Church in the Union, and as such it is deserving of our regard."

In his reply the Pope expressed his "personal and continued interest" in the welfare of Burma, and noted his pleasure at the Prime Minister's "words of warm praise" for Burmese Catholics.

CEYLON

CEYLONESE EDUCATION MINISTER PROMISES FAIR PLAY IN ACTING ON MOVE TO TAKE OVER CATHOLIC SCHOOLS

KANDY, Ceylon — Ceylonese Education Minister W. Dahanayake stated that no hasty government action will be taken on Buddhist proposals that Catholic schools be nationalized.

Mr. Dahanayake declared in an address at 100-year-old St. Anthony's College here

that the question of the government's taking over denominational schools — most of which are Catholic — is only a suggestion made by an investigating committee.

The proposal has been put forward by the Buddhist Commission, which calls for nationalization by next January 1 of all private schools receiving government aid. Although the commission is an unofficial body, its report has the backing of the ruling People's United Front coalition.

Publication of the Buddhist Commission report sparked a campaign by a group of fanatic Buddhist to convert the island's Catholic schools into Buddhists institutions.

In the same vein, a recent statement by Prime Minister Solomon W.R.D. Bandaranaike that "no new assisted denominational schools will be permitted" triggered a wave of Catholic protests. The Catholic Union of Ceylon labeled the continuance of denominational schools receiving state aid and the opening of new ones "one of our fundamental freedoms."

In his talk at St. Anthony's, Mr. Dahanayake indicated that he for one does not consider the Buddhist commission report a sacrosanct document, and said that the government would make no decision in the matter of taking over denominational schools that is not just and fair.

He said also that it would be an irreparable loss if anything should deprive schools such as St. Anthony's of such distinguished qualities as their "tone, traditions, ideals and individuality."

Mr. Dahanayake spoke at a prize-giving ceremony after Ceylon's Governor General, Sir Oliver Goonetilleke opened St. Anthony's new Centenary Hall. Sir Oliver also punctuated his address with a tribute to the nation's Catholic schools.

"All of you know that you cannot hide from God," he said. "The responsibilities of the country are ours. Changes will come and changes must come as the years roll on, but institutions like St. Anthony's will go on serving this country for centuries to come."

CHINA

DELEGATES TO RED CHINESE CHURCH MEETING FORCED TO ATTEND, NEWS AGENCY REPORTS

ROME, Italy — Evidence that many of the delegates to the recent Red sponsored Patriotic Association of Chinese Catholics were forced to attend the meeting in Peking has been received here.

Fides, mission news agency here, reported it had evidence that priests and bishops were coerced or tricked into attending the meeting which was widely publicized in the Communist press.

The association has been under fire from Catholic sources as being designed to lay the foundation for a schismatic national church which would be dominated by the Red regime.

Fides said some of the delegates to the meeting were lured into a trap by a summons to a city near their residences, where they were met by guards and escorted to the Chinese capital.

One delegate was handed the complete text of a speech that he would have to deliver from the platform, the news agency reported. At least one priest was arrested for refusing to attend the "voluntary" conference.

The news agency said one bishop who attended the meeting sent a postcard which concluded with the unusual closing of "in union with Christ and His Vicar," indicating the sentiments of the prelate.

INDIA

HINDU APPEAL ASKS STATE TO WITHDRAW RECOGNITION FROM CATHOLIC SCHOOLS

RAIPUR, India — A Hindu document calling on the Madhya Pradesh state government to stop recognizing Catholic schools is now being considered by that state's administration.

The Hindu memorandum came from citizens of the Jashpur and Sarguja districts, two localities where Catholic schools have had trouble with government officials in the past.

A year ago Bishop Oscar Sevrin, S.J., of Raigareh-Ambikapur, revealed that out of 108 Catholic schools in Jashpur only two had been recognized.

The new Hindu move amounted to a call for the withdrawal of these two recognitions.

The action was called for on the ground that Catholic mission schools were being used as agencies for the conversion of tribal children to Christianity. Earlier Bishop Sevrin called this a "malicious assertion" and challenged the accusers to document their allegations with facts and figures.

Few among the pupils during the past thirty years have expressed the wish to become Christians, the Bishop said.

"If the purpose of these schools," he declared, "was to effect conversions, let the world know that they have been a signal failure and a waste of money."

The new Hindu move underscores the hostility towards Christian mission work prevalent among some Hindu groups in Madhya Pradesh and other states. The demand for action against Catholic schools is only one facet of this campaign. Other aspects include a move for the banning of conversion work in general by Catholic and Christian missionaries.

CATHOLIC PRELATES URGE KERALA GOVERNOR NOT TO SIGN SCHOOL BILL PASSED BY RED LEGISLATURE

COIMBATORE, India — A delegation headed by three Catholic prelates has called on Gov. B. Ramakrishna Rao of Kerala state asking him not to sign the school bill passed by the state's communist-controlled legislature.

If the bill becomes law, it will give the state the power to expropriate private schools.

If the governor refuses to sign the bill, it will be blocked for a maximum of six months. The Governor can also send the bill back to the legislature with the recommendation that it reconsider the measure.

Although Catholic prelates headed the delegation, it was sponsored by the Kerala Christian Bishops' Conference, which includes representatives of all Christian groups in the state.

The leaders of the delegation were Archbishop Matthew Kavukatt of Changanacherry, Archbishop Mar Gregorios of Trivandrum and Bishop Jerome Fernandez of Quilon. They represented the Syro-Malabar, Syro-Malankarese and Latin Rites respectively.

CHRISTIANITY PART OF INDIA'S HERITAGE, NEHRU DECLARES

NEW DELHI, India — Prime Minister Jawaharlal Nehru has challenged the impression held by many in India that Christianity was imported into this country by the British.

Mr. Nehru, having referred to the tradition that Christianity was brought to India by St. Thomas the Apostle, said: "Christianity is thus a religion of India."

Mr. Nehru's statement was made in an interview he granted to representatives of the Protestant National Missionary Society of India. The group called on the Prime Minister shortly after an incident in Raipur which included the destruction of a Protestant missionary institution at the hands of a fanatic Hindu mob.

In explanation of the outrage Mr. Nehru remarked that many forces, good and bad, had been let loose in the country since independence. The impression in the North that Christianity came to India with the British is ill-founded, he declared, because Christianity came to India in the first century.

The Prime Minister emphasized that the belief that the number of foreign missionaries in India has increased since independence is also baseless. The number of missionaries sent out by "regular churches" has actually decreased, he said. But many

of the new comers belong to "irregular churches," such as Jehovah's Witnesses and the Seventh Day Adventists, he added.

This talk with the Indian statesman took place at the end of a three-day meeting of the Committee of the National Missionary Society. The members adopted a resolution voicing the opinion that churches and missions in India should ultimately be able to do without foreign aid.

Most Christian educational institutions in India, including those owned by Catholics, receive government grants for their upkeep.

MAXIM REMEMBERING GOD REMOVED FROM INDIAN LEGISLATURE

BANGALORE, India — The Bangalore state government here has ordered the removal of a dedication to God on the outside of its legislative assembly building.

The government called it "unnecessary." The maxim read: "Government's work is God's work."

A member of the state cabinet explained that it was removed because there was a feeling that in a secular nation like India such maxims were "out of place." He recalled that a resolution had been moved in the assembly for the action. There was "public criticism" of the sign, he said.

The minister asserted that he had received several letters from the public in this connection, but none of them had protested against the removal.

66TH CATHOLIC COLLEGE OPENED IN INDIA

AHMEDABAD, India — India's 66th Catholic college has been opened here with the recent inauguration ceremonies at the Jesuit college of St. Francis Xavier in this thriving industrial center.

The principal speech of the day was made by Morarji Desai, Indian minister of commerce and industry.

Mr. Desai spoke highly of the Jesuit ideals of education which, he said, combined the merits of realism and idealism. He explained that, in the ultimate analysis education depends upon teachers for its effectiveness, and not merely on books.

Instruction, he said, is most effective when teachers are selfless and fearless.

The new college is named after St. Francis Xavier, and is the fifth St. Xavier's college in India.

Of the Catholic colleges in India, twenty-seven are for women and four are co-educational. The rest are for men. They together have a total student enrollment of nearly 32,000. There are 12,456 Christians, of which about 8,000 are Catholics. The rest are mostly Hindus and Moslems.

The total number of professors in the Catholic colleges is 1,800, among whom 978 are Catholics.

Meanwhile, two new Catholic colleges are nearing completion in separate centers in the country.

There are 2,000 Jesuit teachers working in twenty Jesuit colleges, in seventy-six high and middle schools, and in 265 primary schools.

BISHOP OPENS INDIA'S 28TH CATHOLIC WOMEN'S COLLEGE

KOTTAYAM, India — India's 28th Catholic women's college, which has begun functioning here in new buildings, is financed largely by American Catholics.

The sponsor of the college, Bishop Thomas Tharayil of Kottayam, toured the United States in 1955 and raised funds for the institution. The corner stone was laid the same year.

Bishop Tharayil blessed the new buildings. Earlier he had celebrated Mass at the cathedral.

Present at the blessing were lay representatives of the various parishes as well as Bishop Ambrose Abasolo, O.C.D., of Vijayapuram.

Affiliated with the University of Kerala, the college is named after Bishop Tharayil's predecessor, Bishop Alexander Chulaparambil.

CONVERT INFLUX CAUSES INDIAN DIOCESE TO BUILD FIVE NEW CHURCHES

TIRUVALLA, India — Five new churches and chapels have been built in the diocese of Tiruvalla in the past three months to accommodate recent converts from the schismatic Jacobite church and non-Christian bodies.

Bishop Mar Athanasios of Tiruvalla will bless the new structures on his return from Rome where he is making an ad limina visit. The churches will be under the Malankara Syrian Rite.

The diocese of Tiruvalla is in the Indian state of Kerala, whose Communist government has recently been attempting to take control of the private schools in its territory.

3RD INDIAN CATHOLIC DAILY STARTS PUBLICATION IN RED-CONTROLLED KERALA STATE

ERNAKULAM, India — A new Catholic daily, India's third, has started publication here.

Archbishop Joseph Antipetty of Verapoly blessed the press and offices of the Kerala Times, which is sponsored by members of Kerala State's Latin Rite community. The new paper will be edited by a layman and published in Malayalam, the language of the state.

Kerala's Latin Rite Catholics have had a long and distinguished record in journalism. The first newspaper in Malayalam was started by a priest in 1876.

Up to the present India had two Catholic dailies — the Malabar Mail of Ernakulam and the Deepika of Kottayam, both edited by priests. The country also has a number of national Catholic weeklies, but their circulation is largely confined to Catholics, while the dailies are also ready by Hindus and others.

The new daily started at a time when the Communists, who control the Kerala legislature and have passed a law threatening Catholic schools with confiscation, stepped up their propaganda activities here. The day before the Kerala Times started publication a new Communist publication was launched here, bringing the number of Red dailies in Kerala to five.

100,000 PROTEST KERALA SCHOOL BILL; APPEAL MADE TO PREMIER

KOTTAYAM, India — More than 100,000 persons met here to protest against the school bill passed by Kerala state's Communist-controlled legislature.

The bill, which will become law if approved by Iddia's President Rajendra Prasad, threatens the state's Catholic and other private schools with possible confiscation.

In New Delhi an appeal to Prime Minister Jawaharlal Nehru to help prevent final enactment of the law was presented by a delegation representing 5,000 directors of Kerala private schools.

DEFEATED RED CANDIDATE CHARGES CATHOLICS COERCED IN INDIAN VOTE

ERNAKULAM India — A defeated Communist candidate for India's Parliament has contested the election of his opponent on the grounds that the Church coerced Catholics to vote for the victorious Catholic candidate.

The Communist candidate has asked the Ernakulam election tribunal to reverse the election of George T. Kottukapilly to the Parliament's lower house.

Charging "malpractice," the Communist candidate cited as evidence of Church interference a pastoral letter written by Bishop Sebastian Vayalil of Palai warning Catholics against voting for Communists, and a sermon by Father T.C. George Joseph, vicar of St. George's Church at Aruvithura.

A similar case arising out of the last general election was decided against the defeated candidate on the grounds that Catholic bishops, as citizens, had a right to state their views in election campaigns and to guide their followers.

Father Joseph, testifying before the election tribunal, denied that he asked his parishioners to vote specifically for Congress

party candidates of which Mr. Kottukapilly was one.

The priest also denied charges that he used his position as chaplain at a nearby convent to influence the nuns to vote for Mr. Kottukapilly.

CARDINAL OPENS INDIAN EXHIBIT: CENTER REPORTS 3,600 INQUIRERS

BOMBAY, India — An exhibition aimed at depicting the "story of the Catholic Church" was opened here by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay.

A cooperative displays composed of entries from forty-six Catholic schools of this archdiocese, the show gives a narrative of the Church's existence from apostolic times to the present day.

Cardinal Gracias said at the opening that he hopes it will give non-Catholic visitors a better picture of the Church.

In nearby Poona, meanwhile, it was reported that the Catholic inquiry center has made contact with 3,600 inquirers since its opening two years ago.

The Jesuit-staffed center, which also has an office in Bombay, tries to interest people in the Catholic Faith through advertisements in the secular press. Those who requested information were sent a series of short articles dealing with the basic principles of the Catholic religion.

It was announced that more than 100,000 such "letters" have been sent to most parts of India since the center opened. An average of six non-Catholics get in touch with priests to seek instructions every month as a result of the center's program.

JAPAN

PRESERVATION OF TRADITION, MATERIAL PROGRESS FURTHERED BY CATHOLIC CHURCH IN JAPAN

TOKYO, Japan — Japan is a country divided between tradition and progress.

She has a civilization of great beauty and profound significance. Her people wish to cling to it. But she has long felt herself to be a nation of destiny, a nation which eyes the material progress of the West with approval. She is determined to go forward toward prosperity in the Western sense without losing touch with her own great past.

The Catholic Church in Japan is taking the opportunity to show Japan how to accomplish this difficult feat. One way the Church is using may be illustrated by a visit we made to a settlement house in a poor district here.

The Jesuit priest who is in charge of the settlement house explained: "We are careful to preserve the social customs of the people when we take care of their children. Of course, they have learned American ways, too."

He told us that the settlement house was established to care for the children of working mothers.

"Many of them are non-Catholic," he said, "but they trust the priests and Sisters to care for their children. Some of them are eager to have their children learn about religion from us. They seem to feel that the future of Japan lies in the Christian religion. But they also want their children to be aware of the tradition and customs of old Japan. We try to preserve the old as well as to teach the new."

The Jesuit-operated settlement house is not only a kindergarten for the children of working parents, but is also a health center and clinic for families in the area. On Saturday mornings whole families may be seen in a long line stretching out for nearly a block all waiting their turns to be examined and treated. The Japanese in the neighborhood seem to prefer the Catholic clinic to the clinics set up at government expense.

Only one-quarter of one per cent of the more than 90 million inhabitants of Japan are Catholic, but within the past ten years the tiny Catholic flock has grown in influence as well as in size. A surprising number of Japanese political and cultural

leaders have been converted to Catholicism. Respect for the Catholic Church has constantly increased even among those who are generally critical of Christianity and of Western culture.

Perhaps this is because of the great personal respect for the Pope, whose outspoken interest in the promotion of international peace and understanding has made him quite popular among the Japanese. His speeches are often headlined in preference to the solemn pronouncements and threats of secular leaders.

With the threat of Red China so close, it should be a comfort to the Christian West to know that Japan may become the bulwark against the spread of atheistic materialism in the Far East. But there are Communists in Japan as well. They must be watched carefully while the Church grows steadily and soundly.

CATHOLIC JOURNALISTS' ASSOCIATION FORMED IN TOKYO

TOKYO, Japan — In view of the ever-increasing importance of mass communication media in modern society and in order to study its role and significance from the Catholic standpoint, the Catholic Journalists' Association of Japan was recently formed in an inaugural meeting held at Sophia House, Sophia University.

The organization, first of its kind in Japan, will cooperate with similar organizations abroad. The founding of the Asian Catholic Newspaper Editors and Publishers' Association was proposed in December 1955, when the Congress of the Catholic Laity of Asia was convened in Manila. The actual founding, however, was postponed pending the establishing of local organization in respective countries.

At the inaugural meeting held in Tokyo, Mr. Kanichi Nagashima, editorial writer of the Asahi Shimbun (newspaper), was unanimously elected the President of the Association. The provisional office of the Association will be located at Sophia University, 7 Kioicho, Chiyodaku, Tokyo. The present membership is thirty. Mr. Francis Yasuhiro Kawanaka, Assistant Professor of Journalism, Sophia University, is the secretary.

MIXED REACTIONS MEET PLAN OF JAPANESE GOVERNMENT TO TEACH STUDENTS ETHICS

TOKYO, Japan — Much heated debate has followed the announcement of the Japanese ministry of education to introduce "an independent ethics course" into the country's school curriculum.

Recently, to Matsunaga, Minister of Education, proposed the plan as part of the solution to Japan's growing juvenile delinquency problem. The youth of Japan, he said, need some system of absolutes to counteract the disillusionment and disenchantment they have experienced through the years of World War II and since then.

Reaction to the proposal has covered a wide area, from complete rejection to qualified acceptance.

The National Teachers' Union, counting 400,000 members, has joined with the socialists of the country in opposing the measure.

Catholics throughout the country, though approving of the plan in principle, are critical of the proposed method of putting the plan into action.

They have applauded the suggestion that ethical training will be a definite aid in helping the youth of Japan. The lack of ethical standards, they feel, is largely responsible for the rise in juvenile delinquency.

On the other hand, Catholics oppose Mr. Matsunaga's suggestion to introduce "independent ethical" training into schools. Moral and ethical training must be considered a part of religious education and formation, they feel, and books prepared "independently" by moral indifferentists would do more harm than good.

Catholic educators and leaders in the country will urge that the proposed ethics course be not compulsory for their own schools and other religious schools. If this proposal is unsuccessful, they will then ask to use their own textbooks for the course.

At a recent press conference, Mr. Matsunaga stated that a course based on official instructions will be introduced in 1958.

JAPANESE PREFECT APOSTOLIC GIVEN HONOR BY PONTIFF

TOKYO, Japan — Msgr. Paul Sakuzo Uchino, Prefect Apostolic of Urawa, has been accorded the rank of protonotary apostolic by His Holiness Pope Pius XII.

Conferring the honor of the 82-year-old prelate, who had headed the Urawa prefecture since 1945, was Archbishop Maximilian de Furstenberg, Apostolic Internuncio to Japan. Archbishop Peter Doi of Tokyo and Bishop Luke Arai of Yokohama were present at the ceremony.

KOREA

AMERICAN MISSIONER HAS 5,000 KOREAN CATECHUMENS

ILLO, Korea — In the past sixteen months, the number of Catholics in this town has increased from less than 500 to more than 1,000, with an increase in catechumens from 600 to almost 5,000.

The fact that over 2,000 of these Catholics and catechumens attend Mass every Sunday poses a problem for the pastor, Columban Father Thomas Kane of Chicago. Until he is able to get another priest to work with him, Father Kane celebrates two Masses outdoors every Sunday. The people come no matter what the weather.

357 PRIESTS IN KOREA

DUBLIN, Ireland — Bishop Harold Henry, Apostolic Vicar of Kwangju, Korea, reported that there are only 357 priests for the 21 million people in South Korea.

Bishop Henry, visiting St. Columban's Missionary College at nearby Navan, where he was once a student, said 6,900 Koreans were received into the Church in his vicariate last year. He said one priest from County Down, Father Sean Savage, converted more than 1,000 persons in Korea last year.

NEW GUINEA

PEEVED NUN ROUTS PEEPING TOM

ALEXISHAFEN, New Guinea — A diminutive novice of a new order of New Guinea Sisters has put an end to a Peeping Tom problem at the Divine Word boarding school for girls here.

Priests had tried to solve the problem, but to no avail. One or more night prowlers had been a constant nuisance at the dormitory shared by the school girls and Sisters of a new congregation founded here by Bishop Adolph A. Noser, Divine Word missionary from Belleville, Ill., who is Vicar Apostolic of Alexishafen.

The Peeping Toms had bested the fierce dogs the Divine Word Fathers had stationed about the dormitory by beating the animals so mercilessly that they kept their distance.

The novice who finally did the trick simply grabbed a big bottle when a man poked his head in the second-story window and gave him a mighty whack on the head. The bottle shattered. The fellow tumbled to the ground, head bleeding profusely, and stumbled away on the arms of two comrades.

Since then the school has been left in peace.

PAKISTAN

OPENS FIRST WEST PAKISTAN REGIONAL SEMINARY IN KARACHI

KARACHI, Pakistan — West Pakistan's first regional seminary has been opened here and dedicated to Christ the King.

Acting on behalf of the country's entire Catholic hierarchy, Archbishop James Cornelius van Miltenberg, O.F.M., of Karachi, signed the documents establishing the seminary. The simple ceremony was held at the Franciscan Portiuncula seminary here.

The seminary has been entrusted to the Franciscan Order. The proposed permanent buildings will be constructed close to the Friary. The seminary will be common to the four dioceses in West Pakistan.

FIVE IN PAKISTAN FAMILY ARE IN RELIGIOUS LIFE

KARACHI, Pakistan — With the profession of Bertha as a Sacred Heart nun at Bangalore, India, the Mascarenhas family here has five of its children in religious life.

Three sons are priests attached to the Karachi and Bombay, India, archdioceses. Another daughter is a Carmelite nun in Calcutta.

At Bertha's profession, the Bombay priest, Father Tarcisius Mascarenhas, celebrated the Mass and preached. Father Mascarenhas is on the staff of the Bombay archdiocesan paper, The Examiner.

His brother, Father Luperc, serves as vice-principal of St. Patrick's college here. The third priest, Father Canisius, is a student in Spain.

Bertha herself entered religious life at the Sacred Heart convent at Woldingham near London. She holds a master's degree of the University of Bombay.

PHILIPPINES

CLASH OF IDEOLOGIES AS HUNGARIAN FREEDOM FIGHTERS MEET FILIPINO COMMUNISTS

MANILA, Philippines — Ideologies clashed when three youthful Hungarian Freedom Fighters had a conference with some twenty Filipino Huk Communists imprisoned in nearby Muntinglupa penitentiary.

The three Freedom Fighters are visiting the Philippines under the auspices of Catholic Action. Thier aim is to give the people of the islands first-hand information of conditions are they exist in Communist-controlled Hungary, and to alert the people against the ever-present threat that communism offers on the homefront.

At the Muntinglupa penitentiary the Huks at first received them cooly. Jose Lava acted as the spokesman for the Communist group, while Luis Taruc sat in the background with an eye on his Communists. Lava said they would have preferred to speak with some members of the Hungarian Communist party.

When the Reds asked nurse Csilla Biro why the Hungarians were washing Hungary's dirty linen around the world instead of staying at home and fighting for the cause of freedom they professed to believe in, Miss Biro said that if they had remained at home, they would be in jail. "Our political jails are not as nice as yours here at Muntinglupa," she added wryly.

The Hungarian Freedom Fighters expressed their amazement at the easy treatment given the Communist prisoners at the penitentiary. They are allowed visitors at least twice a month; they are fed well and clothed well. The Communists even smoked during the conference — a thing unheard of in Communist jails in Hungary.

The Freedom Fighters tried to convince the Filipino Huks that they were sadly mistaken, if they thought they would remain in power should the Communists ever take over the Philippines. Their power would end, they told the Huks, once their real masters arrived.

The Freedom Fighters said that some of the Huks seemed to be idealists, and that there appeared to be no hope of effecting a change of Huk minds during the hour-and-a half conference. The Hungarians said they had wanted to make it evident that the voice of freedom in Hungary was neither dead nor dying.

REAPPOINTED TO HEAD COLUMBANS IN PHILIPPINES

MANILA, Philippines — Columban Father William G. Hennessy, 45, has been reappointed director of Columban missioners in the Philippines for a second five-year term.

A native of Providence, R.I., Father Hennessy first came to the Philippines in 1939. During World War II he lived in the hills of Mindanao for three years, in

hiding from the Japanese army.

He will direct the 180 Columban Fathers who staff some seventy parishes in the islands.

TAIWAN

EXILED CHINESE CARDINAL GUEST OF CHIANGS; MASS DRAWS 7,000 CATHOLICS

TAIPEI, Taiwan — His Eminence Thomas Cardinal Tien, S.V.D., Archbishop of Peiping now in exile, was guest of honor here at a dinner given by President and Madame Chiang Kai-shek.

Among those in the presidential mansion were Archbishop Anthony Riberi, Apostolic Internuncio to China, and Archbishop Joseph Kuo of Taipei.

The dinner tendered the 66-year-old Prince of the Church by Generalissimo and Mme. Chiang followed by several days an evening Pontifical High Mass offered by Cardinal Tien in Taipei's largest indoor arena.

The Mass, the first major ceremony during the Cardinal's four-month visit to Taiwan — the first time he has been on Nationalist Chinese soil since 1949 — attracted a capacity crowd of nearly 7,000 Catholics to the downtown armed forces stadium.

It was the largest gathering of Catholics ever to take place in Taiwan — and one which virtually equalled the total Catholic population of the island just ten years ago.

Over one hundred priests, four bishops— including two Massachusetts-born prelates expelled from their mainland dioceses, Bishops Frederick A. Donaghy, M.M., of Wuchow and Philip Cote, S.J., of Suchow, — and three archbishops assisted.

This Pontifical Mass, offered for the peace and prosperity of the nation, was also attended by the Premier, the presidents of the yuans branches of the Nationalist government, Foreign Minister George K.C. Yeh, and the army chief of staff, Gen. Wang Shu-ming.

Cardinal Tien, who as a member of the Society of the Divine Word has resided at the congregation's American motherhouse in Techny, Ill., since 1951, spoke briefly. Referring to the persecution now being suffered by the Church in many lands, and to the threat to world peace posed by atheistic communism, the Cardinal prayed that peace might come to the world, and peace and justice to China and her people.

The day after the dinner given in his honor by the Chiangs, Cardinal Tien left Taipei for a tour of the central and southern sections of Taiwan.

CHINESE CARDINAL ACCLAIMED BY CATHOLICS

TAICHUNG, Taiwan — More than 2,000 Catholics packed the Catholic Center here at a meeting during the recent visit of His Eminence Thomas Cardinal Tien, S.V.D., Archbishop of Peking now in exile.

Cardinal Tien celebrated Mass at the center which is run by the Maryknoll Fathers who administer the Taichung apostolic prefecture.

Cardinal Tien was welcomed by the provincial governor and Taichung's mayor. He was guest of honor at a dinner given by Maryknoll Msgr. William F. Kupfer, Apostolic Prefect of Taichung.

The Taichung prefecture, which comprises three countries southwest of Taipei, has 16,665 Catholics. It operated a boys' Middle school and a girls' English College. This college is staffed by the Sisters of Providence from Terre Haute, Ind. It is the only Catholic college on Taiwan.

CHINESE CARDINAL CELEBRATES MASS AT OLDEST TAIWAN MISSION SITE

KAOHSIUNG, Taiwan — A Pontifical Mass was said here, the site of the oldest Catholic mission on Taiwan, by His Eminence Thomas Cardinal Tien, Archbishop of Peking, who is in exile and is now visiting Taiwan.

Cardinal Tien celebrated the Mass in the Church of the Holy Rosary, which is on

the site of the first mission on Taiwan, established in 1859 by two Dominican Fathers.

The Dominican Fathers had been active in Taiwan since the early 17th century, but had been expelled. They later returned and established Holy Rosary church in 1859.

Cardinal Tien recently arrived in Taiwan for a visit during which he will investigate the advance that the Church there has made during recent years.

SOMETIMES IT'S DIFFICULT TO BE SURE WHAT YOUR PARISHIONERS ARE TALKING ABOUT, MARYKNOLLER SAYS

HOULUNG, Taiwan — There are times when a missioner feels that he needs the gift of tongues more than anything else, says New York City-born Maryknoll Father Francis G. Murphy.

Father Murphy speaks Formosan and Mandarin Chinese, but recently had an experience which even an unusual linguist would have found nervewracking.

The missioner was invited to dinner with two parishioners, one of whom spoke Formosan and Japanese while the other spoke Japanese and Mandarin Chinese.

In speaking to each other, the men used Japanese, but this left Father Murphy out of the conversation. To include him, one man spoke to him in Formosan, which the other did not understand, and the other spoke in Mandarin, which the first did not understand.

"I felt as though I'd been through a 'Who's on first?' routine," Father Murphy said.

VIETNAM

CHURCH IN VIETNAM SORELY NEEDS PRIESTS TO CARE FOR PROSPECTIVE CONVERTS

QUI-NHON, Vietnam — If the Vicariate Apostolic of Qui-Nhon had forty more priests, there would be about one million converts to the Church here in the next ten years.

As things are now, however, only some sixty priests can be spared to do the work so urgently needed for the three million people of the vicariate.

There is, nevertheless, an extraordinary movement among the people of this area to enter the Church. At times, the eagerness and anxiety with which they ask to be given instructions would move one to tears of admiration.

I have been met, during a trip, by a whole village, who came out on the road to ask me to send them someone to baptize them and bring them into the Church. On another occasion, an entirely non-Christian village of about 2,500 people, all of them quite poor, pooled their resources to purchase a hundred papal flags as a sign of their earnest desire to become Catholics.

One could say that, at the present time, the Vietnamese people are "naturally Christian." They are ready for the Church and, after being given an opportunity to hear Catholic doctrine and instruction, they make up their minds to be baptized. Full of good sense, with a traditional respect for morality and proper conduct, they approach Catholicism with sound intelligence and eagerness.

One old priest of the vicariate, a former Communist prisoner, enlarged his catechumen list to include the populations of twenty villages within a period of about four months.

The reason for the mass conversions in the Qui-Nhon vicariate is that our people have had their eyes opened to the horrors of a Communist "paradise."

In addition to their native dispositions to the discipline, dignity and clear-mindedness of Catholicism, the Church has won their admiration because it too has suffered at the hands of the enemy of the Vietnamese people.

To make up for the great lack of missioners — to say nothing of the need for material resources — we are counting on priests and Religious who are refugees from the Communist-occupied north. They will be set up in apostolic centers, from which they will go out to villages assigned to them, teaching and baptizing.

General Index of Material 1957

EDITORIAL SECTION:

Catholic Action in Asia: p. 649.
Chinese Refugee Intellectuals: p. 424.
Far East Missions: 1957: p. 496.
Hope of the Harvest: p. 351.
Is This The Thaw?: p. 1.
Ninety-nine Lost Sheep: p. 146.
Political Ties With the Holy See: p. 575.
Religion in Red China: p. 213.
Unrest in China's Colleges: p. 283.
War Against Religion Unabated: p. 77.

ARTICLES:

ENGLISH:

Aborigines of Taiwan: p. 376.
Apostolate Among the Boat People: p. 298.
Apostolate Among the Taiwanese: p. 231.
Basic Education in India: p. 309.
Catholic Church in Japan: p. 577.
Catholic Colleges in India: p. 595.
Catholicism and the Press in Indonesia: p. 160.
Challenge of the Assisi Conference: p. 436.
Challenge of Relief Administration: p. 160.
Chinese in Cambodia: p. 244.
Chinese Mission in Mauritius: p. 517.
Chinese Mission in Saigon: p. 285.
Cult of the Cargo: p. 657.
Death House Becomes Church: p. 292.
Family Planning in China: p. 580.
Historical Chinese Surnames: p. 89.
Hong Kong's Catholic Centre: p. 498.
Learning the Liturgy by Doing: p. 654-656.
List of Catholic Hierarchy persecuted by Communists in Far East (1950-1957): p. 126-130.
Liturgical Adaptation of Indigenous Music: p. 668.
Medical Teams in the Missions: p. 586.
Missionary Accommodation of Popular Cultures: p. 215.
Missionary Activity and International Organizations: p. 651.
Missionary Catechesis in Mission Lands: p. 506.
Our Lady of the Barangay: p. 426.
Philippine Education in Transition: p. 660.
Refugee Work in Hong Kong: p. 79.
Statement on the Hong Kong Refugee Situation: p. 162.
Taiwan Missionary Progress in Perspective: p. 148.
Thai-Land, People and Culture: p. 4.
Testis Christi: p. 353.
Vietnamese Marriages: p. 11.
Vocations in Malaya: p. 445.

FRENCH:

Chez les "Vieux Chrétiens" Japonais dans les îles d'Hirado, Ikitsuki et Gotō: p. 370.
Chine et Communisme: p. 502; 590.
Communistes et Missionnaires Chez les Mongols de la Mongolie Intérieure: p. 14; 83; 154; 222.
La Piété Filiale en Chine Communiste: p. 238.
La Plus Jeune Paroisse de Hong Kong "Kennedy Town": p. 295.
La Réforme de l'Ecriture Chinoise: p. 91; 168.
Le Clergé Indonésien: p. 20.
Le 3ème Congrès de la Ligue de la Jeunesse Communiste 15-25 Mai 1957: p. 441.
Les Communautés Chinoises du Sud-Est Asiatique: p. 287; 365.
Un Socrate Chinois Meî-Ti: p. 431; 511.

PICTURE STORY:

Asia in Oils: p. 520-527.
Convent Afloat: p. 301-308.
Cross Among Temples: p. 670-677.
Fiesta: p. 246-254.
Mission Hospital: p. 598-605.
Mountain Folk: p. 383-390.

Operation Orphanage: p. 447-454.
Servicemen's Guides: p. 97-105.
Tien Chung-Formosan Country Parish: p. 179-187.
Viet Nam — Land of Freedom: p. 23-31.

MISSION CHRONICLE
Burma: p. 54-56; 549; 703.
Burma: p. 54-56; 549.
Ceylon: p. 56-57; 131; 200-202; 270; 333-334; 411-412; 473-474; 549-551; 703.
China: p. 48-54; 125-131; 199-200; 268-270; 334-338; 410-411; 475-478; 551-554; 627-629; 104.
India: p. 61-66; 132-133; 202-205; 270-272; 338-340; 412-413; 478-480; 554-559; 629-638; 704-708.
Indonesia: p. 134-135; 205; 412; 480-481.
Japan: p. 57-59; 136; 205-207; 272-273; 341-343; 414-416; 481-484; 559-562; 638-640; 708-710.
Korea: p. 59-61; 136-138; 207-208; 273-275; 343; 413-414; 484-485; 562-564; 710.
Malaya: p. 66; 138; 275; 343-344; 416; 485-486; 564-565; 640-642.
New Guinea: p. 643; 710.
Pakistan: p. 66; 139; 276-277; 344-345; 416-417; 486-487; 565-566; 710-711.
Philippines: p. 66-68; 139-140; 277-278; 345-346; 417-418; 487-489; 566-568; 643-646; 711-712.
Sarawak: p. 68-71.
Singapore: p. 208-209.
Taiwan: p. 71-73; 209-210; 278; 346-347; 418-420; 489-493; 569-571; 646-648; 712-713.
Thailand: p. 493; 568-569.
Vietnam: p. 73-74; 140-142; 334; 420; 493; 713.

LETTRE DE FAMILLE: p. 75-76; 143-145; 211-212; 279-282; 348-350; 421-423; 494-495; 572-574.

CORRESPONDENCE: p. 117.

BOOK REVIEW and REVIEWS IN BRIEF: p. 118-119; 408-409; 471-472; 547-548; 62-5626; 701-702.

COMMUNIST POLICY: p. 32-35; 111-113; 188-191; 255-259; 312-315; 391-393; 455-457; 528-532; 606-609; 678-683.

NEWSBRIEFS: p. 45-47; 115-116; 197-198; 266-267; 327-332; 403-407; 466-470; 541-546; 618-624; 693-700.

NOTES AND INFORMATION: p. 36-39; 114; 192-194; 260-263; 316-320; 394-396; 458-461; 533-535; 610-613; 684-688.

PRESS REVIEW: p. 40-44; 120-124; 195-196; 264-265; 321-326; 397-402; 462-465; 536-540; 614-617; 689-692.

Authors and Persons

A

ARENS, S.V.D., Rev. Richard
The Thai-Land, People and Culture: p. 4.
Basic Education in India: p. 309.
Philippine Education in Transition: 660.

ARNAIZ, Rev. Eusebius
Chinese Mission in Singapore: p. 285.
Vocations in Malaya: p. 445.

ATHAIDE, O.F.M. Cap., Most Rev. Dominic
Archbishop installed: p. 64.

B

BENEDICTINE FATHERS
Benedictines begin anew: p. 60.
Benedictine priest leads comeback of dispersed Monks in South Korea: p. 343.

BOUCHER, Rev. J.T.
Cross Among Temples: p. 670.

BRIGGS, Walter
Red China's Reaction to Hungarian Revolt: p. 190.
Reds gaining Cambodia's Chinese: p.195.

BROTHERS OF ST. GABRIEL
Open new Boys Town: p.564.

BRUNNER, Rev. Paul
Liturgical Adaptation of Indigenous Music: p. 668.

C

CAMILLIAN FATHERS
Lotung Catholic Hospital: p. 72.
Camillian Fathers in Siam: p. 568.

CAMPOS, John
Chinese in Cambodia: p. 244.

CANONS REGULAR OF ST. BERNARD
Altitude, not climate, of Taiwan's mountains reminds Swiss Monks of Alpine home: p. 418.

CARMELITE MISSIONARY SISTERS
First Philippines Foundation: p. 67.

CARMELITE SISTERS
Letter from Chungking: p. 200.

CASTRO, John
Oppressed Fishermen seek new life, hope in Cheung Chao Island: p. 122.

CHU, .SJ., Most Rev. Simon Kai-min
Free from house arrest: p. 336.

COLUMBAN FATHERS
Bishop Henry Byrne consecrated: p. 67.
Bishop confirms 10,000 in six months in area of Philippines once dominated by Communists: p. 488.
Surplus Foods Keep Thousands in Korea Alive says Bishop Harold P. Henry: p. 688.

CONNOLLY, Rev. J.
The Challenge of the Assisi Conference: p. 436.

CONVENTUAL FRANCISCANS
Superior General visits Missions: p. 58.

COORAY, OMI, Archbishop Thomas B.
Ceylon's Archbishop sees school move step toward dictatorship: p. 550.

D

DEDEBAN, Rev. G.J.
Un Socrate Chinois, Mei-Ti: p. 431; 511.

DELBOS, Rev. Fernand
The Catholic Church in Japan: p. 577.

DEPRET, E.
La Piete Filiale en Chine Communiste: p. 238.
Le 3eme Congres de la Ligue de la Jeunesse Communiste, 15-25 Mai 1957: p. 441.

DIVINE WORD MISSIONARIES
Bishop Odilo Etspueler consecrated: p.66.
Divine Word Father named to head Japan University: p. 273.
Japan's First Secular Institute is established: p. 414.
S.V.D. Society marks 40th year in Japan: p. 638.

DOMINICAN FATHERS
Dominican's Christmas Letter: p. 117.
Builds Taiwan parish from one Catholic to 257 in three years: p. 571.

DOOLEY, M.D., Thomas A.
Medical Teams in the Missions: p. 586.

DUCHESNE, M.M., Rev. Paul J.
The Challenge of Relief Administration: p. 106.

F

FINN, Rev. Patrick
Naga Leper Colony: p. 67.

FRANCISCAN FATHERS
Peace Center opened in Tokyo: p. 136.
Descendant of Persecutor Honors Martyrs: p. 136.
Celebrate 50th year in Japan: p. 207.
Fr. Fulgence Gross released from China: p. 334.
Translation of the Gospels: p. 118.
First Gospel Commentary in Chinese: p. 337.
Veteran Missioner to Orient decorated by German Government: p. 415.
"Once a missioner, always a missioner": p. 492.
Famed Franciscan Missioner leaves for Rome: p. 560.

FRANCISCAN MISSIONARIES OF MARY
Chinese School in Malaya: p. 66.

FRINGS, H.E. Joseph Cardinal
Cardinal's Far East Visit: p. 320.

G

GREEN, O.M.
Policy Changes in China: p. 188.
Communist Liberation of the Chinese Theater: p. 402.

GROSS, O.F.M., Rev. Fulgence
Testis Christi: p. 353.

H

HOFINGER, S.J., Rev. John
Missionary Catechesis in Mission Lands: p. 506.

HOLY GHOST MISSIONARY SISTERS
"Home Flour" in Hsinchu: p. 72.

HOUNG TAM, Vincent
Vietnamese Marriages: p. 11.

HSIAO TU
Sailing in the Storm-Attitude of Overseas Chinese toward Communists: p. 120.

J

JESUITS
Jesuit to U.N.: p. 62.
New Student Dormitory blessed: p. 207.
Buy site for University in Korea: p. 207.
Jesuit Scholar in Japan to follow the travels of St. Francis Xavier: p. 272.
Apostolate among Refugees in Macao: p. 337.
Chinese priest dies after four years in prison: p. 410.
Recount period of "unimaginable torture": p. 476.
Rolls of Jesuit University in Japan pass 2,000 mark: p. 481.
Lay Brother-Architect fifty years a Jesuit: p. 559.
Jesuit Observatory playing three roles in Geophysical Year: p. 566.
Jesuit novitiate moved from Manila to Taiwan: p. 647.
Jesuit raise administrative status of India-East Asia provinces: p. 686.

K

KEARNY, S.J., Rev. James F.
Religious Training Legislation eases: p. 138.

KELLNER, Rev. Joseph
Learning the Liturgy by Doing: p. 654.

KERMADEC, Jean Michel de
Les Communautes Chinoises du Sud-Est Asiatique: p. 287; 365.
Chine et Communisme: p. 502; 590.

KEHR, Ernest A.
Ramon Magsaysay: p. 319.

KUNG, H.E. Most Rev. Ignatius
In prison one year: p. 50.

L

LENNON, Rev. John
Our Lady of the Barangay: p. 426.

M

MARSHALL, Mr. David
A Visitor's Impressions: p. 33.

MARYKNOLL FATHERS
Fr. George Gilligan, Servicemen's Guides: p. 97.
Tien Chung, Formosan Country Parish: p. 179.
New Superior for Maryknoll in Japan: p. 207.
New Superior in Korea: p. 207.
Trail-blazing Priest opens new Mission: p. 209.
Open twelfth Church in Formosa county: p. 278.
Regional Vicar in Japan named: p. 415.
Hostel founded brings students to Priesthood: p. 415.
Bishop Walsh celebrated 30th anniversary as Bishop: p. 477.
Mission work among aborigines of Taiwan: p. 490.
Governor praises work of Maryknoll Fathers: p. 627.

MARYKNOLL SISTERS
Superior General arrives: p. 73.
Launch preventive medicine program in schools in Korea: p. 413.

MAGSAYSAY, Ramon
His Actions were tempered by Charity and Social Justice: p. 319.
Funeral Mass in Manila Park: p. 345.

McGRATH, S.S.C., Rev. Ivar S.
Taiwan Missionary Progress in Perspective: p. 148.
Apostolate among the Taiwanese: p. 231.
The Aborigines of Taiwan: p. 376.

MEDICAL MISSION SISTERS
Nuns teach "Christianity by example": p. 416.

MILL HILL MISSIONARIES
A difficult Mission: p. 68.

MISSIONS ETRANGERES DE PARIS
Last M.E.P. Priest expelled by Communists dies at age of 84: p. 200.
Missioner fights battle of words with aboriginal witch doctor on Taiwan: p. 347.
Missionary Bishop dies at 80: p. 485.

O

OBLATE FATHERS
Catholic Radio Station inaugurated: p. 277.

OUDEJANS, O.F.M., M.A., Rev. T.
Catholicism and the Press in Indonesia: p. 160.

P

P.I.M.E.
"Imperialist Spy" tells of conditions in Red China: p. 338.
Bishop Lawrence Bianchi hits reports Chinese Catholics are defecting in Red China: p. 475.

POLLIO, P.I.M.E., Most Rev. Archbishop Gaetano
Tells of conditions in Red China: p. 338.

POPE PIUS XII
Prays for the success of India's Development Plans: p. 205.
Encyclical urges Catholics to increase missionary work: p. 458.
Composes prayer for "Church of Silence": p. 461.
Warns 30,000 Young Christian Workers against false prophets of hate and rebellion: p. 611.
Calls on Catholic Laity: p. 684-686.

POTHACAMURY, Most Rev. Thomas
Catholic Colleges in India: p. 595.

PROVIDENCE SISTERS
Girls' School in Taichung: p. 71.

Q

QUEGUINER, Rev. Maurice
Missionary Activity and International Organization: p. 651-653.

R

REDEMPTORIST FATHERS
First Filipino Redemptorist Priests ordained in India: p. 488.

REYES, Bishop Vicente P.
Defines Catholic Action in Politics: p. 691.

RICHARDSON, M.M. Rev. William
Mission Hospital: p. 598-605.

S

SALESIAN FATHERS
Priest dies in jail: p. 131.
Priest addresses Buddhist Seminarians: p. 138.
Italian Government honors missioner: p. 273.
Salesians open new seminary in Burma: p. 549.
Veteran Missioner dies at Aberdeen: p. 335.
Thailand Royalty visit Salesian School: p. 568.
No employment problem for graduates of Technical Institute: p. 644.

SCHEUT FATHERS
Mark 50th year in Philippines: p. 643.

SCHUTTE, Fr. J.
Chez les "Vieux Chretiens" Japonais dans les iles d'Hirado, Ikitsuki et Goto: p. 370.

SISTERS OF THE HOLY CROSS
50 years of service: p. 61.

SPELLMAN, H.E. Francis Cardinal
Officiates at Eucharistic Congress: p. 139.
Praises Faith of Filipinos: p. 140.

STUMPF, L.
Statement on the Hong Kong Refugee Situation: p. 162.

T

TIEN, H. E. Thomas Cardinal
Visits Taiwan for first time in ten years: p. 646.

TRIVIERE, M.E.P., Rev. Leon
La Reforme de l'Ecriture chinoise: p. 91; 168.
La plus jeune Paroisse de Hong Kong, "Kennedy Town": p. 295.
Family Planning in China: p. 580.

TUCEK, Fr. James I.
World Congress of Lay Apostolate scheduled for October: p. 317.

V

VAN HECKEN, C.I.C.M., Rev. J.L.
Communistes et Missionnaires chez les Mongols de la Mongolie Interieure: p. 14; 83; 154; 222.

VATH, Rev. Charles
Hong Kong's Catholic Centre: p. 498.

VINCENTIAN FATHERS
Formosan Converts help Missioner to bring more refugees into Church: p. 210.
Services of Vincentians recalled: p. 567.

VITTENGL M.M., Rev. Donald J.
Operation Orphanage: p. 447-454.

W

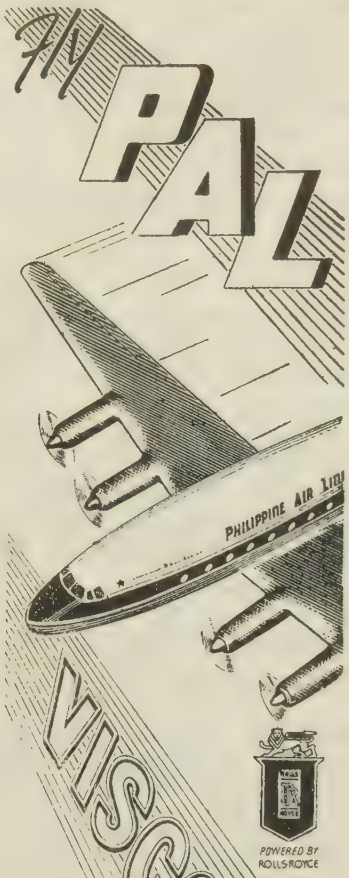
WALSH, H.E. Bishop James E.
Missionary Accommodation of Popular Cultures: p. 215.

WU, Rev. Paul
Chinese Mission in Mauritius: p. 517.

Z

ZELLER, Rev. Romanus
Asia in Oils: p. 520-527.

ZODIO, Rev. Odorico M.
Cult of the Cargo: p. 657-659.



NOW DAILY FLIGHTS TO MANILA

Booking Offices:
Peninsula Hotel Tel: 62371
Union Building Tel: 36957

PAL
PHILIPPINE AIR LINES

100% Safe

Spendable Anywhere

AMERICAN EXPRESS TRAVELERS CHEQUES

THE BEST KNOWN CHEQUES IN THE WORLD

The safe, convenient way to protect your travel cash. Quick refund if they are lost or stolen. Available throughout the world at all

AMERICAN EXPRESS OFFICES

INDEPENDENT DEPENDABLE

ISBRANDTSEN COMPANY, Inc.
NEW YORK

WORLD WIDE CARRIER OF FREIGHT TO & FROM EASTERN MEDITERRANEAN • RED SEA PORTS • INDIA • STRAITS SETTLEMENTS & SIAM • EAST INDIES • PHILIPPINES • HONG KONG • JAPAN • CONTINENTAL EUROPE.

FAR EAST GENERAL AGENTS:—

HOTHERSHIP
HOTHER TRADING AND STEAMSHIP COMPANY, LTD

ROOM 4 MEZZANINE FLOOR,
PRINTING HOUSE,
6, DUDDELL STREET,
HONG KONG.

TELEPHONES: 33803 & 37809
CABLE ADDRESS: "HOTHERSHIP"

ROLEX

TUDOR

WATCHES

. . . for prices and further information, write to the Sole Distributors in Hongkong.

write to
P.O. Box 83
Hong Kong.

Lane, Crawford's

THE QUALITY DEPARTMENT STORE

A good Choice

ZEISS IKON

CONTAFLEX

The latest low-priced
"ZEISS IKON"
Miniature Camera

OBTAINABLE AT ALL
LEADING PHOTO-DEALERS
H.K. and Kowloon

Sole Agents

CARLOWITZ & CO., LTD.

FUNG HOUSE 9TH FL. 18/20, CONNAUGHT RD., C.
HONG KONG.

DODWELL & COMPANY, LIMITED

For All

AIR & STEAMSHIP PASSAGES

Consult Our

PASSENGER OFFICE

16 CHATER ROAD

***Telephones:* 21113**
28021/6

TWA
FLY TWA
The only Non-Stop SLEEPER SERVICE
between CALIFORNIA and NEW YORK
Enjoy all the luxurious features of TWA
"Ambassador" Super Constellation
flights—plus the speed and convenience
of Non-Stop service coast to coast!
For reservations see your Travel Agent or
Call TWA 32563.
Fly the finest... FLY TWA
TRANS WORLD AIRLINES
U.S.A.·EUROPE·AFRICA·ASIA

FOR YOUR LIBRARY

1955

MISSION BULLETIN

BOUND VOLUME

In genuine washable leatherette with design and lettering in 14k. gold leaf.

Available in White, Red, Blue or Green Leatherette.

A LIMITED NUMBER LEFT

ORDER NOW

PRICE: U.S.$10 post paid

Printed by Shum Shing Printing Co., Tel. 74513

LIST OF "MISSION BULLETIN" AGENTS

Authorized to receive yearly subscriptions

SPAIN — U.S.$ 5.00

Rev. Fr. Teodomiro Fuentes,
Colegio Mayor,
Sto. Domingo de la Calzada,
(Logroño).

FRANCE — U.S.$ 5.00

Rev. Pere Quinsat, S.J.
35, Rue de Sevres,
Paris, VI-ème.

NETHERLANDS — U.S.$ 5.00

Rev. Father Rector,
Missiehuis "Bisschop Hamer",
Nijmegen.

PHILIPPINES — Pesos 15

Rev. Eduardo Buerenkemper, S.V.D.
Catholic Trade School,
1916 Oroquieta,
Manila, P.I.

AUSTRALIA — £2-11-0.

Rt. Rev. Mgr. A.R.E. Thomas,
P. of F. Director,
175, Elizabeth Street, Sydney.

IRELAND — £2-0-0

Messrs. Gill & Son,
50, Upper O'Connell Street,
Dublin.

INDIA — U.S.$ 5.00

Examiner Press Bookshop,
P. O. Box 791,
Fort, Bombay 1.

U.S.A. — $5.00

Maryknoll Bookshelf,
Maryknoll P.O.,
New York.

CANADA — $5.00

Rev. Fr. Louis Bouchard, S.J.
762, Sherbrooke, ouest,
Montreal.

INDONESIA — U.S.$ 5.00

N.V. Obor,
Gunung Sahari 91,
Djakarta.

TAIWAN — H.K.$ 20.00

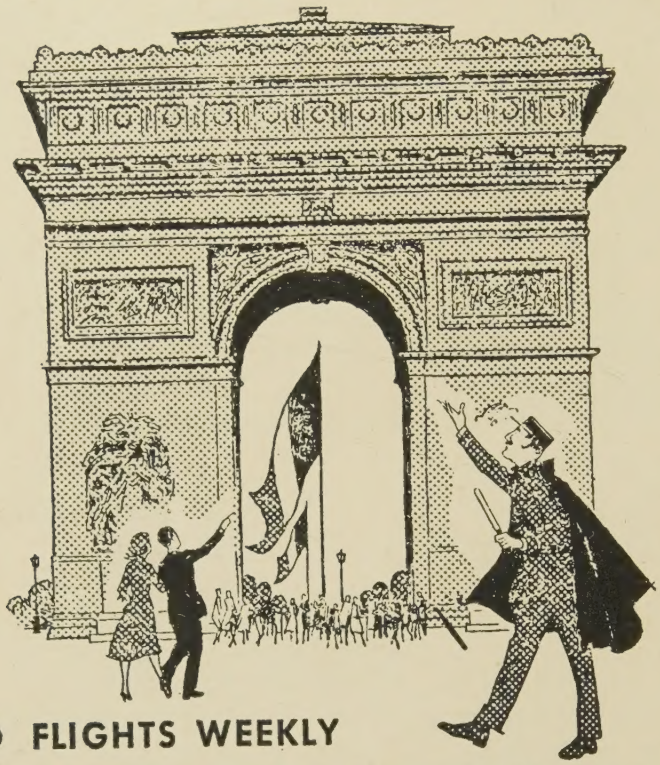
Hua Ming Press,
4, Chung Shan Road N.,
1st Section,
Taipei.

JAPAN — U.S.$ 5.00

Enderle Bookstore,
3 Kojimachi, 6 Chome,
Chiyoda-Ku,
Tokyo.

EUROPE

via Pan American



6 FLIGHTS WEEKLY

Fly giant pressurized Super-6 Clippers* to all Europe via the Middle East. Enjoy stopovers en route at no extra fare. Choose Pan American's luxurious *President* service and enjoy bed-length Sleeperette* service, superb cuisine, fine wines, Champagne.

For reservations, call your travel agent or Alexandra House, Phone 37031, Hong Kong

PAN AMERICAN

WORLD'S MOST EXPERIENCED AIRLINE

Pan American World Airways, Inc., Incorporated in the State of New York, U.S.A., with limited liability

**Trade-Marks, Pan American World Airways, Inc.*